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Pictures of disappeared men in Guatemala.

Photo: ICCHRLA Newsletter

Churches ask government to help curb terrorism in Latin America

Robert VanderVennen

TORONTO — Canadian churches, through the Inter-Church Committee on Human Rights in Latin America (ICCHRLA), have asked the Canadian government to act in every way it can to pressure certain Latin American countries to end tortures, massacres, disappearances and summary executions in their nations.

Dramatic increases in these violations, especially in Colombia, El Salvador, Guatemala and Peru, are cause for Canada to withhold aid to

many of these governments, says ICCHRLA. Its latest annual report on the human rights situation in Latin America not only goes to the government and the Canadian public, but also to the United Nations Commission on Human Rights and to the Organization of American States, of which Canada is a new member.

ICCHRLA's reports are highly regarded by the government for their thoroughness and authenticity. ICCHRLA not only receives regular reports from churches and other non-

government organizations in Latin America, but also makes its own fact-finding visits where local citizens are interviewed. A September tour included Colombia, El Salvador and Guatemala, for instance.

Terror in Colombia and Guatemala

In Colombia a climate of generalized violence includes the documented disappearance of 309 persons from January 1988, to September 1989. The nation is becoming an armed camp of

warring factions, to which the influx of weapons from the United States is adding.

Fighting against drugs is often used to justify human rights abuses like imposition of martial law, ICCHRLA finds. Links are found between paramilitary groups and the government's security forces. Drug traffickers are found to invest their ill-gotten profits in land, with the result that now 71 per cent of the farmland is owned by three per cent of the people.

See **STOP AID** — p. 2.

Train up a teacher in the ways of the principalship, says Dunnville principal

Bert Witvoet

DUNNVILLE, Ont. — Principal William Rang and his school board were looking ahead when they decided to search out a teacher they can train to be the principal next year. Rang, who is 64, hopes to retire then, after 38 years of service in the Christian schools of the Ontario Alliance.

Since Christian schools in Canada are having a hard time attracting new teachers of late, especially new principals, the Dunnville school felt it had to take matters into his own hands. They looked for a person who was willing to step into the school as principal trainee next year.

They found such a person in Dick Van Egmond, a Grade 7 teacher in Sarnia Christian school, who, says Rang, is both able and willing to take over his job

after a year of practice.

There are advantages

The innovative step has drawn the attention of the Ontario Alliance and other schools who may want to consider going the same route in the future. This year at least six Ontario Christian elementary schools were asking for a principal. Only one or two candidates applied.

There are several advantages to this system, says Rang. It allows the principal to work him- or herself out gradually, and it gives the new person an opportunity to learn the ropes if he or she is inexperienced in school administration. Van Egmond will be given the title of Acting Principal next year, while Rang will be known as the administrator of the school.

Van Egmond will teach Grades 6 and 7 next year, but he will be pushed to the foreground as he attends meetings of the principals' club and board. Rang will teach a seven and eight class in the morning and take care of administration in the afternoon, as he has done for the past years. He will not be in the school on Fridays.

The staff was unanimous in its support of the new approach, especially after they had met the candidate, says Rang. "We have a young staff. It would be wise to have gradual and tested change. Not sudden change initiated by the person above them."

A challenging position

Rang reflects on the shortage of principals by admitting that the job is not always very attractive. "You need

broad shoulders and the qualities of a Job to last. When I and others stepped into the principalship in the 1950s, we did not know what we were getting into. The demands have increased over the years."

Rang observes that several teachers have tried the principalship and have decided to step down. "When you look at the work, who needs it?" they say. Several are young men who want to spend time with their young families or want time for their hobbies. Both are legitimate reasons," he says.

At the same time, Rang wants to encourage teachers who consider the principalship not to be too afraid of the challenge. "I would recommend the principalship. It's a thrilling thing, especially if the Lord blesses what you are doing and you see something good develop. I find it very fulfilling."

Rang believes there are many capable women around who should definitely consider being principal, and he expects to see more in the years to come.

Avoid burn-out

He has some advice for present principals. "Start planning your retirement now. The Lord wants you to enjoy your retirement. Don't get totally worn out."

"Perhaps some should quit at 60," he says. "Of course, they need to have their financial house in order for that." He also would like to see retired principals stay in touch with the Christian school community, since they have a lot to contribute.

He would further like to see school-boards establish trust funds for sabbaticals for principals. "High profile people need sabbaticals. If you go on year after year, you will never have a fresh start again," he says.



Rang leans over the desk of Melissa Kralt in Grade 3 at Dunnville Christian School.

Photo: Bert Witvoet

Thinkbit

"I understand all the arguments about being contemporary and about the need to reflect the Spirit of the Age, but what alarms me is that the age has no spirit. It is all matter and, therefore, unable to endure."

H.R.H. Prince Charles, chiding modern architects

In this issue:

Short wave radio allows first-hand contact with the world p.10
Evangelicals and Catholics occupy much common ground p.11
Should we celebrate when a single woman has a baby p.12
Thomas Merton was a man of prayer p.13

Stop aid to El Salvador, asks ICCHRLA

... continued from page 1.

ICCHRLA is asking the Canadian government to be prepared for a larger number of requests for refugee status in Canada from people escaping Colombia, as well as people from Guatemala.

Violence has sharply escalated in Guatemalan society following an unsuccessful attempt to overthrow the civilian government of President Cerezo, says ICCHRLA. In a recent fact-finding tour of the country, Canadian Christians found people afraid of a return to the terror they experienced during the military dictatorships of the early 80s.

Most Guatemalans think the violence will increase through the November elections, when powerful sectors in the military and political right wing will try to bring about the defeat of the Christian Democratic government.

Canada should stop its aid to El Salvador until there is clear improvement in the human rights situation there, says ICCHRLA.

Recent legislation in the country in effect legalizes a permanent state of martial law which makes it impossible for popular organizations to carry out normal activity without breaking the law which defines many of their functions as "terrorist" acts. The law even provides for jail terms of five to 10 years for any person who reports human rights violations to international organizations.

El Salvador was in the news last November when six Jesuit priests, and their housekeeper and her daughter, were massacred by a group linked to the military. Violence has risen throughout society, and brutal torture is almost routine.

Peru is said to have — for the third straight year — the world's highest number of new cases of enforced disappearance. Some 297 people "disappeared" during the first nine months of 1989, bringing to 3,228 the number disappeared since 1982.

There was a marked increase in violence in the country in 1989. During the first 10 months of 1989 there were 2,423 politically motivated killings reported. Barbarous

torture of political prisoners seems commonplace.

Martial law undermines human rights

In Peru as in other countries, the imposition of martial law is often justified as protecting the safety of civilians. But the opposite is true, says ICCHRLA. Human rights violations almost always increase because the armed forces take over political as well as military control, with civil authorities being entirely subordinated to the local military commander.

The bright spot in Latin

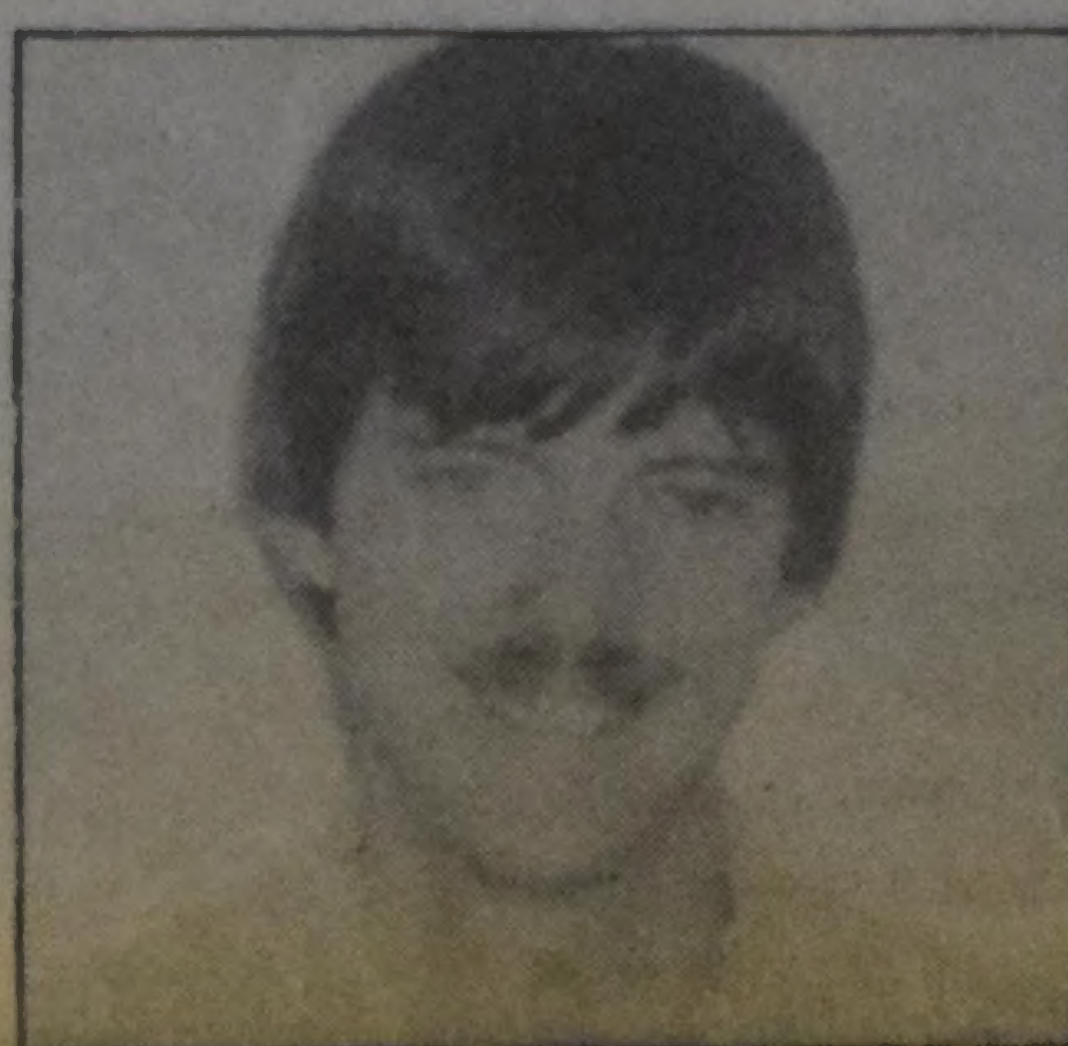
America is Chile, where a free election overthrew the dictatorship of General Pinochet. Pinochet remains head of the army, however, and he has made it clear that he will oppose any efforts to bring to justice human rights violators of past years.

ICCHRLA is urging the international community to monitor the situation in Chile during the transition to civilian government, and is calling for investigations into past human rights violations. It asks the Canadian government to support economically and politically the new government which took office March 11.

Through ICCHRLA Canadian Christians, including the members of the Christian Reformed Church, bear public witness to brutality and injustice among our neighbours to the south. In his introduction to these annual reports, Rev. David Pfrimmer, Lutheran pastor who chairs ICCHRLA, says, "It is the fundamental reverence for life that compels us, as Canadian churches, to give voice to the cries of the oppressed and persecuted."

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Sometimes a feeling ...

Sometimes I get a strange feeling. I get the feeling that underneath this creature we call "civilized Canadian society" lies a seething volcano just waiting to blast from its polite restraints. I get the feeling that the upheavals of Eastern Europe might catch on here too.

I must confess that it's not a rational feeling. I haven't heard any commentators or social analysts speak in these terms. Economic forecasters don't predict such eruptions. They haven't shown up in the latest opinion polls. Even so, every now and then when I watch or read the news, it feels like the lava is rising, fuelled from below by the fires of anxiety.

I felt it in the news reports from Hagersville. Residents there were angry and afraid, convinced that they were being lied to by both the "experts" and politicians, and resigned to a lifetime of waiting for ill-effects to show up in their own bodies or their children's. All over the country citizens silently wonder if their own sleepy town or booming metropolis will be tomorrow's Hagersville. Anxiety heats up one more degree.

Political issues are further escalating the anxiety thermometer. The GST/Meech Lake/bilingualism combination seems to be convincing growing numbers of Canadians that the government wants more of their money to help them redefine Canada in terms these citizens reject. Again anger erupts in bursts all over the country. Again anxiety feeds on misinformation, which in turn fuels frustration. The great irony is that in our age of information overload, no one knows who to believe anymore, and so they believe those who can get them to (often falsely) focus their anger most clearly. Perhaps our country is becoming ripe for charismatic leaders who can wrap masses of people around their pinkies.

If so, Prime Minister Mulroney certainly wouldn't fit such a character description. In a recent television interview, he smilingly

appeared tired, confused, helpless and defeated. He shrugged his shoulders and said, "I've done what I had to do, it's out of my hands."

'Works happiness'

Has our infamous climate thrown the nation into a massive case of late-winter blues or is something else going on? I wonder if we're witnessing the beginning of the breakdown of the doctrine of "works happiness." Works happiness is the secular version of "works righteousness": instead of working one's way into heaven, one works oneself into the good life on earth. (One can try to do both, of course.) The trouble is that people who "work their buns off" so that they can toast them for two weeks in the Dominican are starting to feel like they're getting burned. Why should I kill myself working so that the government can spend more of my money to offer more French services and clean up someone else's pollution?

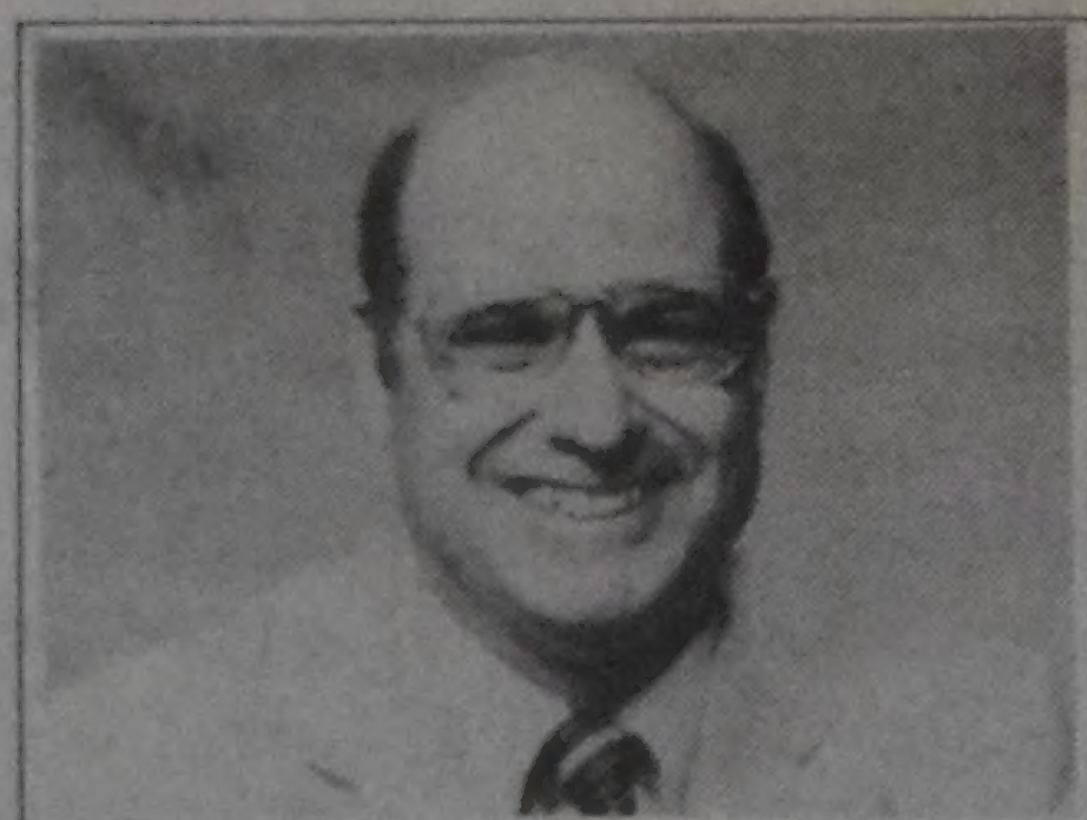
Theologians tell us that those who live by works-righteousness are forever anxious, because they can never be absolutely sure that they've done enough. Works happiness is similar. I am working constantly now to be happy later, but society is changing too rapidly and the conflict between its leaders' national vision and my personal vision places my hard-earned, future happiness in double jeopardy. If the goal of my life hinges on the doctrine of works happiness, my anxiety is understandably immense.

Are the news media showing us the first trickles of lava from a huge, seething volcano of anxiety, or are we just witnessing some fringe lunatics who are out of touch with the mainstream of society? I'm not sure, but I'm expecting to find the Canadian news media very interesting during the next three months.

Syd Hielema studies at Wycliffe College in Toronto, Ont.

Dr. Tony Campolo

Dr. Anthony Campolo, is internationally renowned as a dynamic speaker and has authored several books including "A Reasonable Faith", "Who Switched the Price Tags?", and "20 Hot Potatoes Christians are Afraid to Touch".

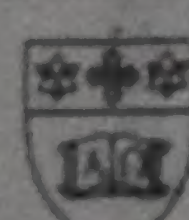


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What is it like to be comatose — dead or alive? Like ambulance attendants at the site of an accident, politicians of all stripes are examining the Constitution to see whether there are any vital signs left. The accord is definitely on life support, and Quebec MPs are already considering the liturgy for the funeral service. It is hard to believe that Monsieur is as aloof as he pretends to be. He must be pulling strings somehow. His Quebec lieutenant Lucienne Bouchard told the Francophone MPs to zip their lips and quit making these threatening noises. Now if somebody could cause Reform leader Preston Manning to stonewall for a while, the mood in this country would be a bit more rational. The discussion has invaded the sauna of the YMCA, I tell ya. Disgusting!

Bill C-21, is about to celebrate its first birthday. Barbara McDougall's invention — shaving \$1.3-billion off unemployment insurance costs is, however, still having a rough ride in the House. The Senate had proposed major changes which, of course, the Tories opposed. The opposition prevented the vote with an old-fashioned fanciful filibuster. The government closed debate and the bill, slightly changed, will go back to "the other place" where senators are in no hurry to approve it. The minister is having nervous tics. Parliament Hill employees though, voted McDougall to be the best dressed female MP. Alas, life is a bag of mixed blessings: she was also voted third worst-dressed MP. Don't expect consistency to come from the Hill

The Liberal leadership campaign is getting out of hand. New members with about two-day standing and hardly out of diapers are bused to the meetings where delegates to the convention are chosen. Then there is the ABC (anybody but Chretien) movement which stinks like a two-year-old cabbage. It is an unseemly affair; I could dip into my old army vocabulary for a juicier adjective which I am sure MVT would cross out. The Ontario Tories are also in the midst of a leadership campaign, but that one is just about as lively as a cancelled VIA train.

Monsieur, whose government is cutting the budget of our National Research Council like salami at the butcher shop, was in Toronto to receive a science award. That was a bit like Woody the Woodpecker receiving an award for tree conservation.

Health Minister Perrin Beatty, who earlier wanted a whole bunch of nuclear submarines, now wants us to change our eating habits. He gave us whole new lists of "what's-good-for-you." Bacon with your eggs or brown beans is now a no-no, and so is that fifth cup of coffee. Tough life!

There is a new height in degrees of unpopularity. No, it is not the bill collector at a wedding, or a thaw at a ski resort; neither is it communism in Leipzig. It is a Tory MP in Alberta, where the GST is like denial of papal supremacy in the Vatican. Treason!

Signs of the times from your correspondent's observation: while the country is in crisis a hot topic of discussion is

the headgear of Sikh police officers. While four million people in Ethiopia are in danger of starvation, the Christian Reformed Church finds it necessary to discuss a thing called headship, and while Meech Lake is in extremis Monsieur discusses waste reduction in a speech in Toronto.

Gorbachev had the Congress of People's Deputies eating out of his hand when they bestowed on him powers that equal the authority of the country's former dictators. Gorbachev sternly rebuked the Lithuanians for their separation from the Soviet Union, but what is a comrade to do nowadays? The time of tanks is past. Hungary is seeing the reverse of 1956, with Soviet tanks heading East. The only thing left to do is to put the rebels in an economic headlock. Like Fidel in Cuba: show disdain and you get no grain.

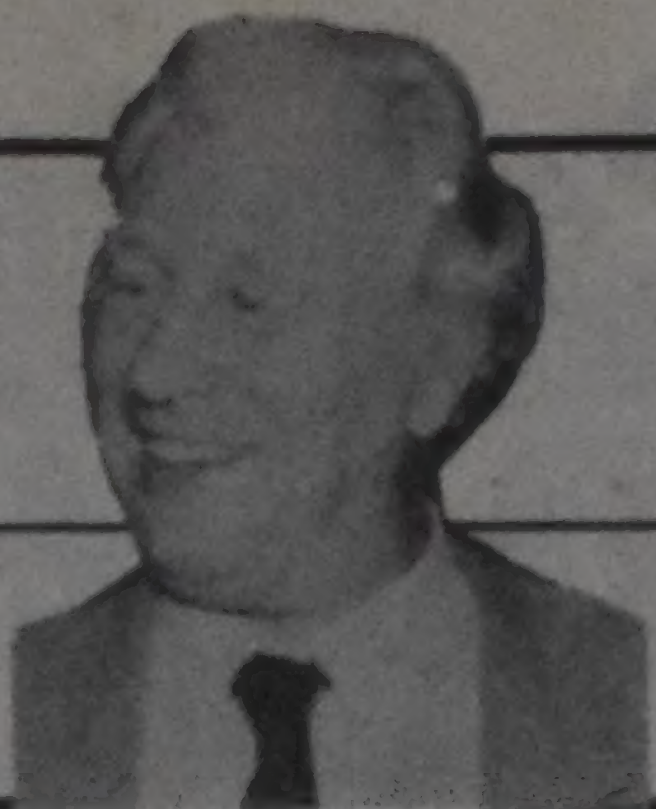
Mrs. Thatcher took a leaf out of Wilson's book and designed a whole new tax called a poll tax which will pay for local government services and will cost the average Brit about \$729. Forget that stiff upper lip business; instead the English rioted in the streets as if they were at a soccer match.

The Germans are busy building Volkswagens and making designs for unification. Formal negotiations about procedural matters have begun. A reunited Germany in a united Europe is going to throw the whole economic and military balance out of whack, in my opinion.

Monsieur received an interesting visitor: Mr. Salinas de Gortari, President of

Pressreview

Carl D. Tuyl



Mexico, who seeks closer trade relationships with Canada. Not only is he striving for more Mexican imports to Canada, he's also soliciting Canadian investment in his country. Mexico had a \$1.1-billion trade surplus with Canada last year. The vision of a Mexico/U.S./Canada free trade market, although not yet on the president's agenda, is nevertheless a very interesting one. The European Common Market started with three countries: Holland, Belgium and Luxembourg.

The flood tide of democratization has reached another Soviet republic: Mongolia, where people are beginning to get tired of the red monopoly.

Israel's coalition government went the way of all coalitions: kaput! Two cooks in one kitchen is misery, and Shamir and Peres in one cabinet is guaranteed disunity. The country has about 15 political parties. The immediate cause of the break-up was Shamir's hawklike stance on negotiations with the PLO. At another, not much more subtle level, it is a power struggle between two politicians. The peace process, in the meantime, will go on the

backburner, of course. Haiti, which must rank among the world's poorest countries, now has a civilian government, headed by Ertha Pascal-Trouillot. She said that she regarded preparations for elections as her main task. Let's hope the woman will succeed where so many star-spangled generals have messed up so spectacularly.

The first robin was cited in our backyard. The critter looked none the worse for the trip up North. Tulips are popping up on the south side of our house, travel agencies are beginning to advertise European destinations, and I saw a girl and a boy kissing each other in the middle of a busy street. Spring is a-comin'! Hug your loved ones, store your long johns, buy your spouse flowers, prepare your garden and treat yourself to some of those unhealthy things fingered by Perrin Beatty: a banana split with a scoopful of brandy on top of it. What does Beatty know anyway; after all, he was the guy who wanted all these submarines. Submarines! Now there's an idea.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

'Meet Mitsubishi MP 286L, my psychotherapist'

Marian Van Til MILWAUKEE, Wis. — What makes psychotherapy effective? Is it the warmth and understanding of another human being who knows how to listen to and guide you through your problems? Not necessarily, say just-released research results from the University of Wisconsin Medical School. Computers — yes, computers — seem to be just as effective in treating mild to moderate clinical depression. That finding, which apparently astonished some observers, was arrived at after studying 36 depressed patients. The patients were divided into three groups: one control group (the members of whom received no treatment until after the study), another group

which received treatment from a flesh-and-blood psychotherapist, and a third group which received treatment via an interactive computer program. Both the human treatment and the computer program provided "cognitive-behavioural therapy." Such therapy is based on a theory "that depression is a learned behaviour involving inappropriate mental and emotional responses to people and situations," reports *Newsweek* (Feb. 26) in a story taking note of the study. "It teaches patients how to 'unlearn' their pessimistic adaptation and substitute more positive thoughts and responses." After six weeks, the control groups exhibited no

improvement but the significant improvement shown by the computer-counselled group was every bit as good as that demonstrated by the human-counselled group. Dr. John Greist, who worked on the project, admits that no one is suggesting that computers will or should put psychotherapists out of work, or that all forms of depression can be treated in this way. But he believes that well-designed computer programs could help meet the need for "effective, low-cost mental health services." Says Greist: "With careful evaluation, we might even be able to send some patients home with a floppy disk."

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Is the Kingdom of God undemocratic?

Editorial

I am reading Ed Vanderkloet's column on democracy in the workplace (See C.C. March 16). I like what I read. Ed is an old seadog when it comes to Reformed thinking. The stuff is in his bones and marrow. My head nods assent as I hear him say that not every institution can be democratized.

I read on: "The church, too, is not a democracy even though there are all kinds of activists who try to make it one. The church on earth is a prototype of the Kingdom of God, and that Kingdom will most assuredly not be a democracy; instead it is and will be a theocracy, i.e., ruled by God." My head nods in agreement and I read on again.

However, as I read into the next paragraph, a little murmur of a voice lets itself be heard in the outer recesses of my mind. I stop to listen. "Are you sure that's right?" the voice says. "Even if it is right, doesn't it sound a little too predictable? Why don't you reread that part about the Kingdom?"

The voice subsided, but I had been sufficiently aroused to check out what Ed had written. Why not? It wouldn't hurt to give it another read.

A perfect democracy

I read the last part of the sentence again: "And that Kingdom will most assuredly not be a democracy." The damage had been done by the voice and I began to doubt. Why not a democracy? I asked myself. All the ingredients for a well-working democracy will be there in that Kingdom.

A well-working democracy needs a responsible and mature citizenry. The Kingdom will have that. In fact, throughout the ages preachers have instilled in us the concept that once we are in heaven, all our desires will be in perfect harmony with God. There will be no sin; there will be no misleading polls and scheming politicians. No one will be out for his or her own interest only. The will of the people will be in full agreement with the will of God. The rule of the people (2 Tim. 2:12 says, "If we endure, we will also reign with him") will echo the rule of God. Democracy and theocracy will be one and the same thing, for God will be in the midst of his people, a royal nation of priests and kings.

In the light of this, is it right to say that the Kingdom will "most assuredly not be a democracy?"

The church as prototype

I take my reading of the column a few steps back: "The church, too, is not a democracy The church on earth is a prototype of the Kingdom of God." Hmmm; if the church is a prototype of the Kingdom and that Kingdom is a democracy as well as a theocracy, could not the same be said of the church as *prototype*? In other words, should not the church as much as possible encourage the rule of its members as they are in Christ?

I am not denying the reality of leadership when I say that the church is called to be a democracy. Every democracy I know has its leaders and laws. Nor am I denying the reality of sin which requires a spiritual form of discipline and submission. That's where theocracy comes in. But when Ed says that government of the church "must clearly reflect God's rule" surely the same can be said for the members. They, too, must reflect God's rule.

I am not suggesting that we do away with church councils which are called to rule in the name of Christ. It's just that I don't think we should talk or act as if the rule of the members is not a bonafide rule, as if the voting and casting of ballots is

just an aberration within an ecclesiastical oligarchy, not a true expression of democracy in Christ.

Authoritarianism kills

That picture, of the members of a church not being bonafide rulers, is not so far removed from the reality of things, by the way. Many churches, Catholic and Protestant alike, encourage their members to be overly dependent on the oligarchy or hierarchy. In that sense, the Protestant Reformation never made a clean break with the hierarchical structures of the Catholic Church. Professionalism or authoritarianism, expressed in different ways — "we will do it all for you," or "you cannot really be trusted to bring the Word of God without ordination papers" — almost guarantees spiritual immaturity.

I think that what Ed Vanderkloet is against is the "democratization" of institutions like the church, the term he used earlier in the article. I am with him there. But democratization (what I interpret as a kind of leveling of all forms of authority) is not the same as being a democracy, with rules and leadership and real responsibility.

What do you think, old seadog? Does the Reformed faith allow for the church of God to be a true democracy? **BW**

Making decisions within the framework of love

I know of a church council that makes decisions by working with the concept of consensus. It does not believe it should settle important matters by using the majority principle of 50 per cent plus one. Using the latter method might mean that if nine of, let's say, 16 council members are in favour and seven are opposed, the motion has been won. The latter method is probably the most efficient in the short run, but what does it do to build the Body of Christ?

Deciding by consensus seems an impossibility in most cases. People just don't have the same ideas and opinions. But deciding by consensus does not mean that you have to keep on talking until everyone agrees. That would not be right. People must be free to hold their own opinions. When scripture talks about being like-minded and agreeing, it refers first of all to agreeing on the basic teachings of the faith, and for the rest, I believe, it refers to a spirit and a process of agreement.

Consensus means you talk as long as it takes for everyone to have a chance to be heard and understood, and for everyone to have peace with whatever decision seems to be shaping in the process of discussion. If that peace is not there, even if only one member does not have that peace, the matter should be put aside until a following meeting, unless it is an emergency.

Making decisions this way is practising true unity. Yes, it takes more time. The true Christian walk requires time. The 50-per-cent-plus-one method, while seemingly more efficient (I say "seemingly" because undercurrents of disagreement and dissatisfaction may eventually take up many, many more hours of trying to restore peace), often does injustice to the process of discussion and it does not build up the Body of Christ. It demands conformity without nourishing true unity, and it often leads to power struggle and politics.

The consensus method, on the other hand, depends heavily on the power and "politics" of prayer.

Which method does your council or school board use? **BW**

"A good planet is hard to find!"

Ben Viccari

Time for Action was the title of a recent conference in Toronto sponsored by the Ontario ministries of Citizenship and Environment. Eight highly-qualified speakers told the audience that it is indeed time for action. All Ontarians, indeed all Canadians, should recognize the fact that if we continue to tolerate environmental abuse either through our own neglect or that of others, the consequences for all will be serious.

One speaker, Henry Lickers, director of the environmental division of the Mohawk Council of Awareness, speaking not only for Native Canadians but for all people, made an eloquent plea for us to respect the earth and its bounties: plant and animal life, land and water.

Lickers spoke of the people of Akwesasne, the Mohawk name for the St. Lawrence River area. Their lives, he said, had been seriously affected by the building of the St. Lawrence Seaway in the 1950s. Great damage had been done to the land of Akwesasne Native farmers. "People who lived by the earth have now turned to things like gambling and smuggling," he said.

Miriam Wyman, director of the Women and Environment Education and Development Foundation (WEED), outlined the positive steps women throughout the world have been taking to prod governments to clean up the environment. So far, she said, only one planet, Earth, is known to have the necessary atmosphere to sustain life as we know it and yet we're doing our best to destroy it. She wasn't joking when she remarked, "A good planet is hard to find."

Monte Hummel, president of the

World Wildlife Fund of Canada, told the audience that if we Canadians want to save endangered species we must conserve their habitats; we must not make them "endangered spaces."

And so it went, for a whole day with warning after warning. The sponsors of the conference made it clear that, in the words of Deputy Minister of Environment Gary Posen, the task of restoring the environment to its former balance requires the effort of all. To succeed, we need everyone from school children to engineers, from members of the First Nations to the most recent immigrants to work together.

Government at all levels has heeded to warnings of environmentalists. Industry has begun to co-operate. But this is only the beginning of a campaign which must eventually involve every person in Canada, from schoolchild to senior citizen.

The individual can help in many ways. Co-operating with municipal recycling programs, encouraging youngsters to participate in cleanup projects, getting the ethnocultural groups in which we are members to adopt environmental programs, buying "environmentally friendly" consumer products are some of the many things we can do.

In a society such as ours, where we are encouraged to celebrate our diverse cultures, we must still remember that there are many occasions when society calls for us to share common responsibilities. One such responsibility is that of demonstrating, by our actions, that we care for our environment.

Ben Viccari is a regular contributor to Canadian Scene, a "bi-weekly 15-language news and information service for Canada's ethnic media."

Longer Letter

Eager to help improve the play

Re: *Calvinist Contact*, March 9, 1990, "Longer letter" by Reinder Klein.

Reinder was a terrific soccer player during his days at Calvin College (Grand Rapids, Mich.). I've watched him play. He was a team player; he played his heart out. He brought that dedication to teaching, so others tell me, as I haven't had the privilege of watching him teach. His analogy — as is often the case in analogies — broke down, however, perhaps because he pushes it too far. He and I can resolve that matter sometime in the future over a jug of "Gatorade," as befits soccer buffs.

I do need to pursue his statement that "... Christian school teachers are rarely given a level playing field when it comes to negotiating a range of matters vital to the good health of our schools." I trust that Reinder is not suggesting that the playing field as provided is deliberately neglected by those who supply it. The present situation is far from perfect, I agree. Most school boards — I can only speak about Ontario — recognize that considerable work must be done to continue to improve board-teacher relationships.

A good start has been made in the form of the new OACS/OCSTA *Personnel Manual* which details working arrangements, responsibilities, contractual matters and the like. Considering that OCSTA (Ontario Christian School Teachers' Association) has had an executive director for less than two years — whether that's me or someone else is immaterial — we've made some good progress in levelling the playing field.

Settling for less

I agree wholeheartedly that the economic base for supporting Christian education has been and remains too small. Concerted efforts will need to be made, especially at the level of local school communities and the Ontario Association of Christian Schools (OACS) to enlarge that basis. Energies ought to be directed locally and to the provincial government. Locally we seem to be adopting a "user pay" mentality, meaning that if one is not directly receiving benefits one will not support the cause.

Provincially we settle for the incidental chip off the iceberg — possible funding for special-needs children, for example, good as that may be. We seem intimidated by a lethargic, non-co-operative government which is convinced that if it ignores independent schools long enough, they will go away. The government may be right. Unless we become active on matters of government funding (however limited) we may well price ourselves out of the market.

It seems to me that we haven't, as school communities, progressed from "This is how much we've got, how are

we going to divide it?" to the attitude "This is how much we need, how are we going to get it?" From the day I took on this job, I've maintained that most fundraising in Christian schools is done on the backs of the teachers. Wages are indeed sub-standard.

As to the matter of recognizing teachers as professionals and treating them as such, "Amen!" I am not entirely unsympathetic to parents who believe they know something about teaching. The parents who take their parenting seriously will do a lot of teaching. Granted, that doesn't give them the expertise of a classroom teacher but it does give them some awareness of what it takes to be a good teacher.

My desire is for them to recognize that there's very little likelihood that they'd make good *classroom* teachers and hence they should leave this area to the professionals; Or, if they are the experts they perceive themselves to be, teach their children at home. I believe we ought to agree that parent-controlled schools are alternatives to government-controlled schools. Parent control does not mean parent domination.

I have no quibble with Reinder's definition of the word "union" as working toward true solidarity. Some work will need to be done to get our support communities weaned away from the negative connotations built around the traditional "union" concept. Perhaps in that light, OCSTA (an "association") and the Christian Labour Association (another one) have chosen not to use the word "union" in their names. I still maintain that what the CLAC could do for the teachers is being done by OCSTA but if it will help the teachers I invite Reinder to prove me wrong.

My forte is not soccer. I played football at my local high school. I remember games in which the opposition was formidable and the chance of success seemed remote (somewhat akin to trying to take on the provincial government today). I don't remember ever wanting to quit. So if there's room on the team, count me in.

I also "am eager to do whatever is necessary to improve the play." (Or the pay? Sorry, I couldn't resist!)

W.H. Hultink,
Executive Director
Ontario Christian School
Teachers' Association (OCSTA),
Ancaster, Ont.

Not ashamed of being Reformed Dutch

I am writing in response to the articles by Harry Van Belle, *The Journey of the Reformed Dutch in Canada*.

I am one of those outsiders who has come into the Christian Reformed Church. Before I met my husband or was even aware that there was such a denomination as the CRC, I thought that all Dutch people were Catholic, for that is what they were in my home town.

For over 25 years, my husband and I have met a great variety of people in the CRC, and through those years, we have valued their long-lasting friendships and their deep commitment to the Lord and to his church. The CRC, with its message, talents and learning, has very much to offer to the world.

It puzzles me why so many Dutch people are down on themselves and are ashamed of their heritage. According to Van Belle, the CRC and the Dutch people want to "integrate" themselves

into the Canadian culture and to lose their particular religious identity. "It appears that this present young adult generation has finally succeeded," says Van Belle.

What is Canadian? Is it being Chinese, British, Italian or French? What is there to be ashamed of? Both my husband's and my life have been made richer because of our involvement with the CRC and the Dutch people, and we wish it to remain so.

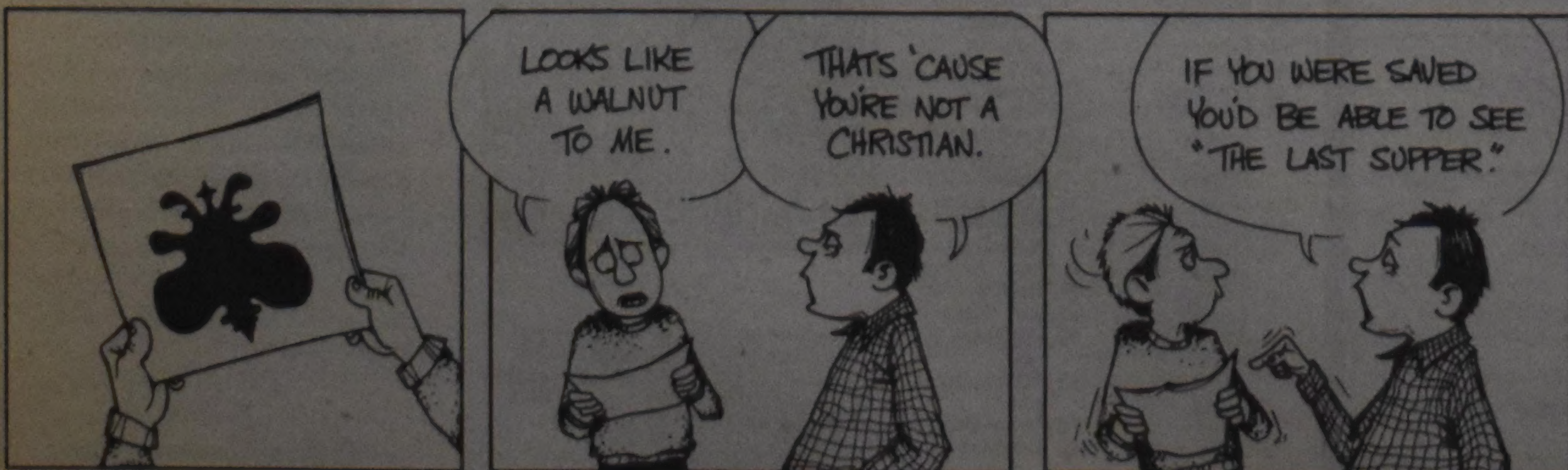
Helen Tangelder,
Williamsburg, Ont.

Response:

I think you slightly misread the article. Van Belle talked about integrating "without losing their peculiar religious identity" or ethnic roots.

Editor

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Visitors to the U.S.S.R. detect a great spiritual hunger

Paul Estabrooks

The Soviet Union is a country with a deep spiritual history and background. Despite 72 years of communist rule, those spiritual roots still exist.

For example, the Russian word for Sunday is literally translated "resurrection" day.

The north gate entrance of the Kremlin in Red Square — into which today's political dignitaries are whisked in Soviet-made limousines — is still called the "Saviour Tower." This is because in the late 16th century, a fresco was produced on the tower called the "Face of Jesus." Reportedly, that painting is still there under a rectangular cover placed over it by the communist regime.

Today, millions of people in the U.S.S.R. have given up the atheism they've been taught for decades. A Russian-speaking mission executive recently told a meeting I attended, "There is a growing, genuine interest in the spiritual dimension of life. In the past four months, Soviet interest in "spirituality" is exploding!"

Everyone returning from the Soviet Union shares how spiritually hungry the Soviet people are. There is a great emptiness they are seeking to fill.

For this reason, Open Doors Canada has planned four U.S.S.R. trips in 1990. Participants have opportunity to take in scriptures, visit churches and believers as well as witness (even publicly) for Christ.

Last year's team experienced the following:

"We were able to visit with Alexander Ogorodnikov whom we presented with 400 Bibles for distribution. He said they would be received with tears. He also commented that there were over 10 thousand unregistered believers just in Moscow that need a Bible.

"While in Ogorodnikov's home, we met Sergei who had been released from prison only seven days earlier. He knew of over 1,000 other believers in prison for various reasons. When asked about the food in the prison, he told the team that they were served three meals each day but only ate to survive

since the food was bad.

"In Kiev, relative freedom seemed to be prevalent as we were invited to preach, sing and bring greetings in several churches. The pastor of a Baptist church was given many Ukrainian tracts for youth evangelism. When he was asked how many the young people could distribute in a week, he said, 'Ten thousand!'

"Believers in Tallinn are enjoying their first year of freedom from the restriction of the KGB. We saw one pastor and his people sing and preach at an open air meeting in front of the Estonian Communist Party headquarters. Some observers responded and received Christ.

"We learned that the revival in Tallinn during the early 1980s had been stopped by the authorities. The pastors were forced to ask their people to cooperate with the military by ceasing to pray, sing or witness on the streets. But even a number of KGB officials were swept into the revival.

"We were taken by car outside the city of Leningrad to a meeting where we witnessed an unregistered Christian gathering. In one year the church has grown from 200 believers to 400. The pastor preached across a small lake. As he did many visitors came to see what was happening and watched as 30 new believers were baptized in obedience to

Christ.

"That night we went to see a public evangelistic meeting in Leningrad. Two of the young women who were baptized earlier met us at the meeting. They drew a crowd by singing. Then we found an interpreter in order to preach. We were located right on the steps of the Museum of Atheism and Religion.

"The side of the Messiah we saw (in the U.S.S.R.) is summed up in 1 Cor. 1:27-29: '... and God hath chosen the weak things of the world to confound the mighty ...'

We welcome Canadian Christians to come this year and share in ministry in the U.S.S.R.

An ounce of prevention

Graham Wood

Remember a few years ago when cars used to talk to you? You know — those luxury models with the syrupy sweet voices that would amaze you with the information that "your door is ajar" (really?) or would self-righteously exhort you to "fasten your seat belt, please." I adamantly vowed I'd never buy a car that talked to me.

As circumstances would have it, I didn't have to — from my old battered Jeep, the voices are back — this time worse than ever.

Now, they are two-toned and

personalized and very insistent. They sound something like this: "Daddy, you forgot to put your seat belt on, again."

"I'm just going to get gas." "Smarten up, Dad!" At this point the belt is pulled sharply from the side-wall and gets cinched around my neck. I hurry to comply with the request (demand?) before my face turns blue.

I guess I don't mind. My kids are only looking out for me.

"So why don't you always wear your seat belt, Dad?" they ask in accusing tones. (They've been belted in since babyhood and buckling up for

them is automatic.)

Life-saving 'trick'

When I was a kid, we didn't have seat belts so I guess I forget sometimes. I overheard my nine-year-old daughter explain it to a friend.

"My Dad's an old dog, you know, and sometimes it's hard to teach him." And they never forget to remind me.

Statistically speaking, young adults are more likely to die in a motor vehicle accident than by any other cause. Wearing your seat belt is your best protection.

There is no doubt whatsoever that seat belts save lives. I know this from personal experience working as a casualty officer in the emergency room. Not only do belts save lives, but they markedly decrease serious brain injury, facial trauma, broken arms and legs and internal damage to the chest and abdomen. Take it from me, that is a lot of pain and suffering you are avoiding.

Lots of us wear seat belts on the highway, but even those short hops around town put us at risk without proper protection. Most accidents occur within three miles of your house and you would be surprised by the amount of damage that can be inflicted in a motor vehicle even at low-speed impact.

So take my kids' advice: wear your seat belts always and teach your children to buckle up also. Then maybe when you're "old" like me, they'll take good care of you too.

(From the back bedroom): "Dad, are you finished with the article? How about we go to the donut shop for a little treat?" — Am I going crazy or what? There go those voices again!

Graham Wood is a medical doctor practising in Dunnville, Ont.

Calvinist Contact

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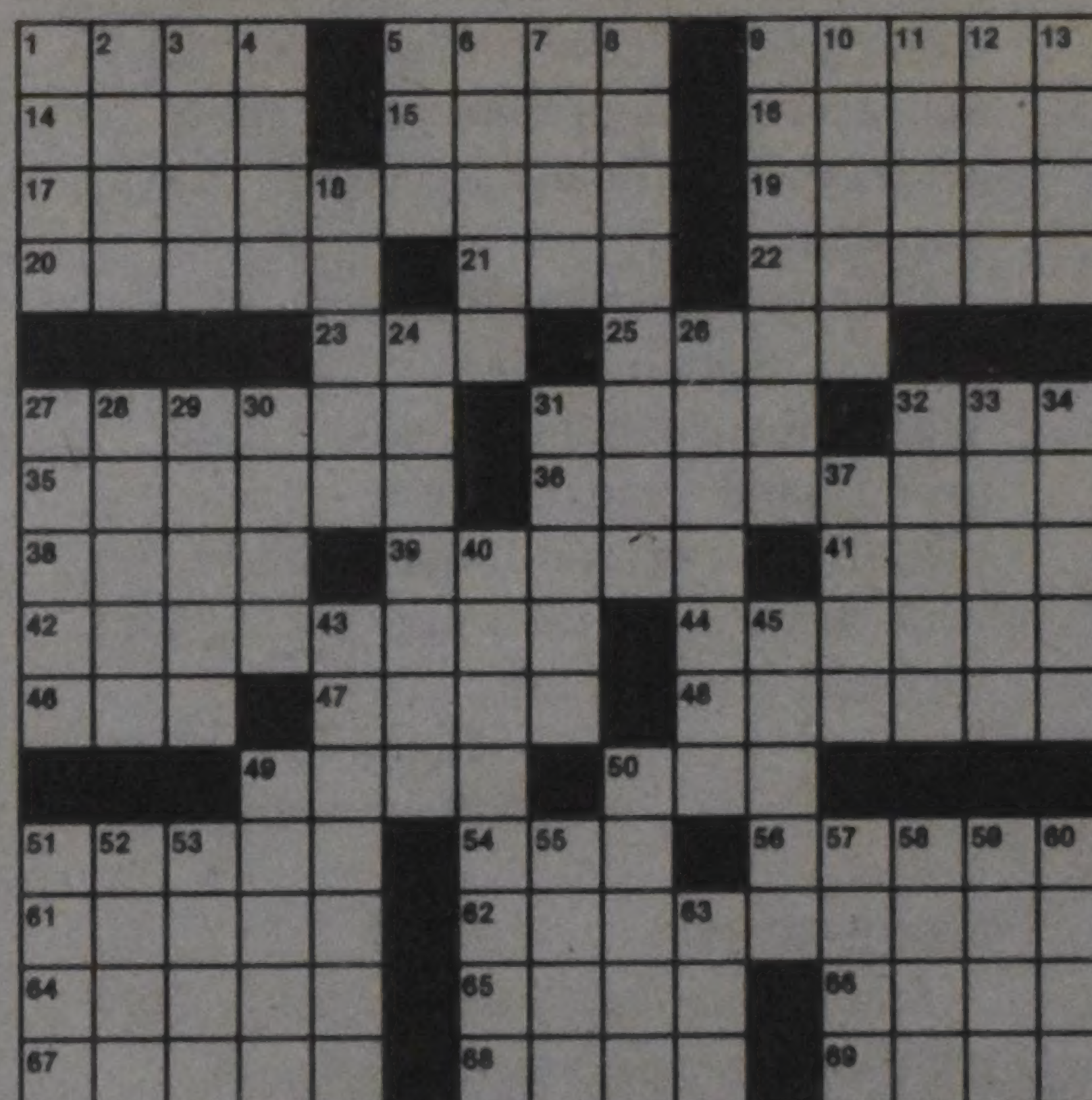
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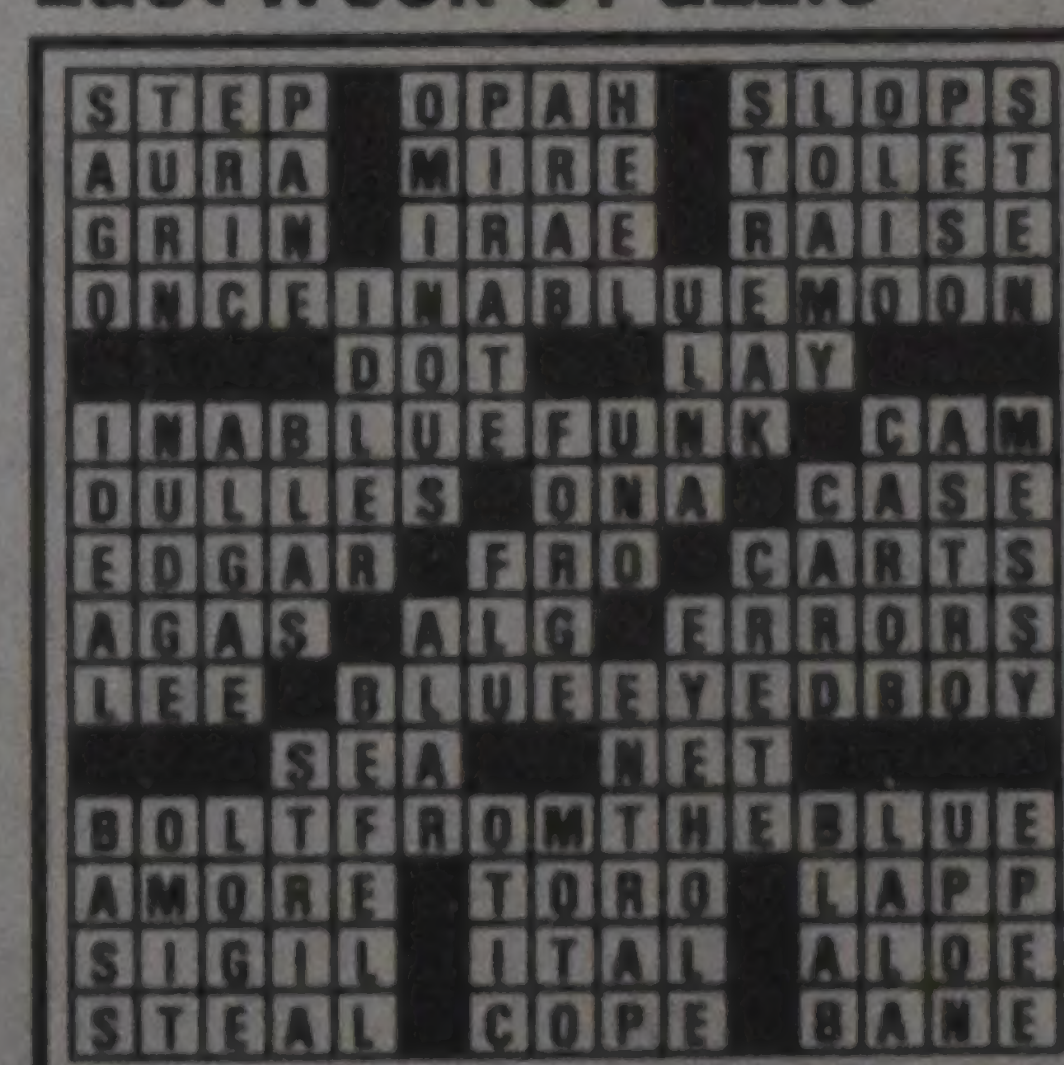
Weekly Crossword

by Victor Jambor, Jr.

- ACROSS
- Sch. gps.
 - USSR range
 - Rich sources
 - Ger. school hall
 - Merit
 - Slur over
 - Leave undone
 - Avow
 - Show backer
 - Soap shape
 - Wooden match
 - Raises
 - Range section
 - Large group
 - Verily
 - Villain's cry
 - Sly person
 - Jongleur
 - Have — (rage)
 - Overact
 - Issue
 - Abatement
 - Ascetic of old
 - AMA people
 - Whetstone
 - Cad
 - Ballerina skirt
 - Queen killer
 - Trick up
 - 60 sec.
 - Desert haven
 - Fearful
 - Discontinues
 - Sheepish
 - Sci-fi film
 - Scheme
 - Modern Nero
 - Transmit
 - "— and Lovers"
- DOWN
- Daddy
 - Convert
 - Shake —! (hurry)
 - Indulge to excess
 - Kin of atm
 - Flock members
 - da capo
 - Insert
 - Adds yeast
 - Ancient
 - Fades
 - Check copy
 - Bristle
 - Get away by artifice
 - Loose overcoat
 - Plywood layers
 - Medal
 - Pertain
 - Disables
 - It. wine town
 - Soap plant
 - Medieval helmet
 - Post Heinrich
 - Modify
 - Lab doing
 - Liberates a serf
 - Atmospheric boom
 - Deep sleep
 - Threefold



Last Week's Puzzle

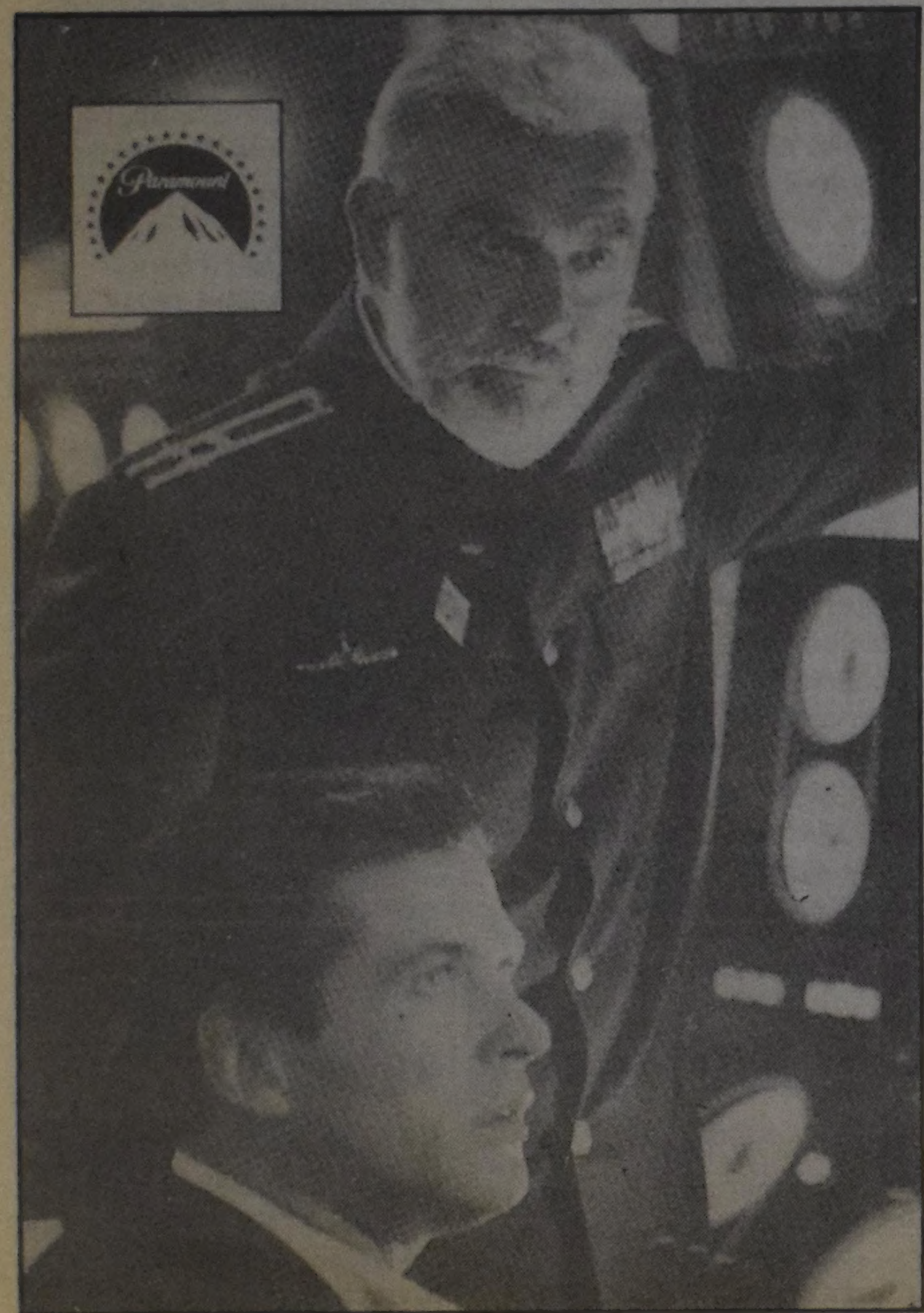


- | | |
|--------------------|---------------------------|
| 50 Composer Dvorak | 55 Concerning Elec. units |
| 51 Above | 58 Missile shelter |
| 52 Phony knockout | 59 Lay — thick |
| 53 Fail to do | 60 Planes |
| | 63 Limit |

Cinema/Poetry/News

Cinema summaries

Marian Van Til



The Hunt for Red October

Rated PG
Stars Sean Connery, Alec Baldwin, Sam Neill, Scott Glenn, James Earl Jones, Tim Curry, Peter Firth, Richard Jordan
Directed by John McTiernan, based on the novel by Tom Clancy

In the post-Cold War world is anyone going to pay attention to a movie which pits Soviets and Americans against each other, and whose main character is a high-ranking nuclear submarine commander in the pre-Gorbachev Soviet Union who might want to defect to the United States? One would think not. But *The Hunt for Red October*, with old hand Sean Connery was the Soviet commander, will win audiences — even though it began filming before the Big Thaw and its written prologue was, as a result, attached at the last minute to reflect the new climate. This is an unabashed spy thriller which works as well as it does because it's high tech and human at the same time. It manages to avoid most of the film excesses of the good guy/bad guy, American/Soviet Cold War, despite its subject. Its major flaw, however, is that it lets us in on the outcome virtually from the beginning. If we had been spared knowing the ending *The Hunt* would have indeed been a *real* hunt and infinitely more

suspenseful. Producer Mace Neufeld, seemingly more concerned with money than respect, says that he avoided "any sort of political questions" because "they're boring when put on the screen"; he decided to concentrate on the adventure story. So the plot concerns a Soviet commander who sets out on manoeuvres in the Atlantic in *Red October*, a new "silent" sub which can't be located via sonar. Soon the sub breaks from the others. As virtually the whole Soviet navy closes in on *Red October*, so does an American sub which has figured out a way to track it. Other U.S. Navy vessels are alerted: the Americans are getting nervous about all that Soviet fire power heading for their Atlantic coast. **That's entertainment** In the meantime a CIA historian/analyst (Alec Baldwin), who's an expert on the character and habits of this particular commander, suggests that *Red October* is led not by a maverick gone mad but by a brilliant naval officer who has figured out an ingenious way to defect. That theory doesn't play well with some of the Americans; nevertheless he is given a chance to try to prove it. The film is made well enough to make most viewers ignore the improbabilities of that plot. The major characters are

Song of an exile

Coby Veenstra from Hampton, Ont., sent us a poem by Meron Jibrael with the following note:
"Meron Jibrael is an 18-year-old young woman to whom I have been teaching English this past year-and-a-half. She comes from Ethiopia where her father was executed and her mother imprisoned for their political beliefs. Her mother's death sentence was commuted to exile; so the family, rounded up from the various relatives where they stayed, fled to Djibouti. From there they went to Somalia and from there to Italy. After two years, when the children were just becoming fluent in Italian, they had to move again, this time to Canada, under the sponsorship of a local Christian Reformed Church. It is very frustrating for Meton and her family to have to try to keep up in school in yet another language they do not know. Now, after 1½ years here, Meron has mastered enough English to write this poem about her homeland."

Homeland

*So beautiful the land
Where your body feels
newborn
With the passion of its
people
And the sounds of birds
That comes to your ears
Like music
It is the heart of the
people*

*Wake up in the morning
To the beautiful songs of
birds
That make each new day
A new era*
Meron Jibrael

See
church news
on page 19.

CHP elects deputy leader



Deputy leader, Robert Adams.

LANGLEY, B.C. (CHP) — The Christian Heritage Party (CHP) has announced the recent appointment of a Quebecer, Robert Adams, as its deputy leader. The announcement comes amid renewed debate over language in this country. Adams ran as a CHP candidate against Liberal incumbent Warren Allmand in

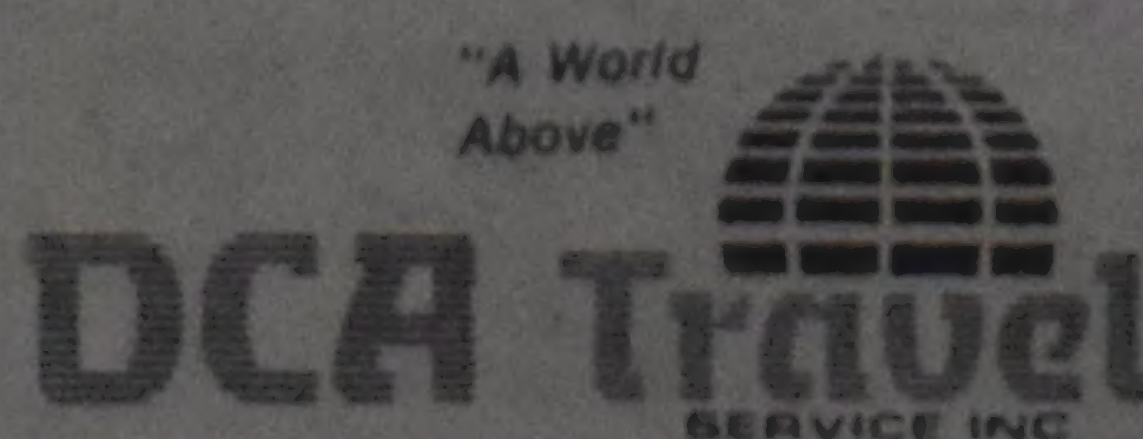
the Montreal riding of Notre Dame de Grace in the last federal election held in November 1988. One year later, at the party's national convention in Edmonton, he was elected CHP president in Quebec. Before running for office, Adams helped organize the National Rally for Life at which party leader Ed Vanwoudenberg addressed a crowd of 30,000 on Parliament Hill. He also was one of Mother Teresa's escorts during her visit to Canada in September 1988. Adams sat on the steering committee which formed the Equality Party, which in its first try at the polls in September 1989, elected four members to the Quebec legislature.

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"Met Wereldcontact reist u onbezorgd, voordelig en betrouwbaar, voor jong zowel als oud!"

Church

Marian Van Til, page editor

F.W. De Klerk acting on religious beliefs says REC head

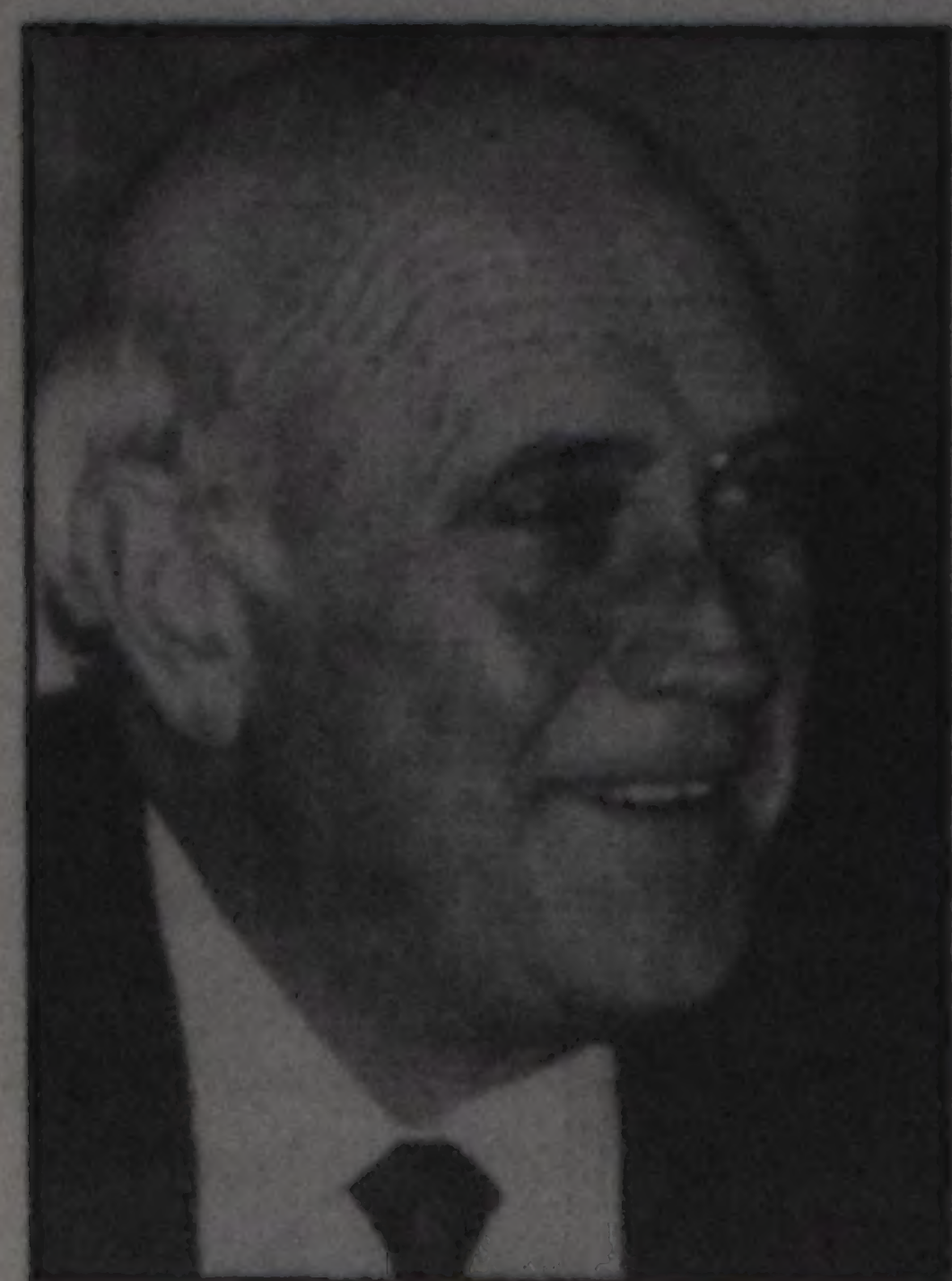


Photo: C.C. files
African president Frederick W. DeKlerk.

Evangelical Press and C.C. Staff

CAPETOWN, South Africa — Recently-elected South African President Frederick W. De Klerk has been accused by right-wing opponents of acting in an un-Christian manner by calling for a restructuring of the

government to allow blacks a political voice, and by releasing black leader Nelson Mandela. But others say that these and other political moves may be acts spurred by his Christian convictions.

De Klerk is "absolutely" acting upon religious convictions in recent reforms that he has initiated, said Richard VanHouten, general secretary of the Reformed Ecumenical Council (REC), a worldwide body based in Grand Rapids, Michigan. "I know the men in his church and the type of church that it is," said VanHouten. "The man is part of a church known for its members' piety. I use the word in the sense of heartfelt, personal faith."

De Klerk is a member of the "Dopper" Church, which has its roots in the Dutch Reformed Church.

In a recent interview, Yolanda

Heinz, head of the Dutch Reformed Church in South Africa, said that De Klerk has had a "conversion," not from unbelief to faith, but that he has become convinced that there is a need for radical change in South Africa.

The issue of racial prejudice is an important one for all Christians because "if for nothing else, Christians should be concerned about injustice anywhere," said VanHouten. "I have found in my own travels in South Africa when one looks at them one must look at one's self. Through exposure to racial conflicts in South Africa it sheds new light on racial problems in our own country."

In the six months that De Klerk has been in office, he has been "setting up a series of reforms," says VanHouten. He's building a political consensus, and "meeting black

demands one at a time ... testing the waters at each step to see the reaction from the blacks — continued cooperation or more violence?"

VanHouten concludes, "Clearly De Klerk cannot hand it all over all at once. One, his party doesn't have the will to do that, even if he does personally, and two, the white population needs to be assured that there will be no more violence."

De Klerk released African National Congress head Nelson Mandela from a 27-year prison stay on Feb. 11.

De Klerk told ABC television "Nightline" anchor Ted Koppel in a live broadcast outside his home Feb. 13, that he believes that ANC used violence because the government refused to negotiate with ANC leaders. Now that he has legitimized the movement and released its leader, De Klerk says he

believes the ANC will no longer resort to violent tactics.

But not all white South Africans agree. De Klerk faces formidable opposition from the relatively small but extremely vocal extreme right.

"Who would think we live in a Christian country when F. W. De Klerk chose a Sunday to free Mandela?" said Andries Treurnicht, leader of the Conservative Party which supports apartheid. "We will give President De Klerk a friendly but firm message: 'Your days are numbered,' " he told about 3,000 supporters Feb 12, at a rally near Cape Town. Many Conservative Party members are also members of a conservative, all-white "Reformed" church, not the church to which De Klerk belongs.

Ritter leaves Covenant House

NEW YORK, N.Y. (EP) — The Rev. Bruce Ritter, who built Covenant House ministry from two apartments in Toronto to an \$87-million outreach with 17 centres in the U.S. and Canada serving 25,000 youths, resigned from the ministry Feb. 27. Ritter has been accused of sexual misconduct and misuse of funds, and though he has repeatedly denied the allegations, he found that his effectiveness had been diminished by the scandal.

Ritter, a Catholic priest, said he decided to resign "after a great deal of thought and prayer," and added that he

believed stepping down was "in the best interest of Covenant House" and the youths it serves. Ritter said the ministry's board had begun a nationwide search for a person to succeed him.

Frank J. Macchiarola, who had served as an interim replacement for Ritter, also resigned, citing disagreements with the Covenant House board over "questions of policy."

In recent months Ritter has been accused of sexual impropriety by three former residents of Covenant House. One of those accusers has been denounced by his father as a

chronic liar with a history of "hurting those who try to help him."

Ritter said, "The controversy that has surrounded me for the past three months has made it impossible for me to lead Covenant House effectively." The controversy has also led to a dramatic decline in donations, the largest part of the ministry's revenue.

The Covenant House ministry began in 1968 when Ritter invited a few runaway youths to live with him in his apartment.

Catholics urge change in church

CHICAGO, Ill. (EP) — Sweeping changes will take place in the Roman Catholic Church if a Chicago-based group has its way. The group, Call to Action, is seeking 100,000 signatures on a petition which calls for major changes in the church, such as ordination of women, married priests and greater lay participation in setting church policies on human sexuality.

More than 4,500 Catholics have signed the group's "call for reform"; their names were published with the statement in a paid ad in the *New York Times* on Ash Wednesday, Feb. 28. The signatories include a number of theologians, a bishop and many priests and nuns, as well as active lay people.

Dan Daley, who directs Call to Action, says that changes in the internal structure of the church are needed if the church

is to have a credible voice on peace and justice issues.

The text of the advertisement called for increased lay participation at all levels of church activity, for increased "academic freedom," and for greater local church participation in the selection of bishops. The advertisement also warned that the church must respond to the dwindling number of priests by opening the priesthood to women and married persons.

Helen Hull Hitchcock, director of the conservative Catholic organization Women for Faith and Family, found it "deplorable" that the controversial statement was released on Ash Wednesday. She told the *New York Times* that she "seriously doubted" that Call to Action would get the 100,000 signatures it seeks.

Ottawa to host national evangelism consultation

TORONTO (EFC) — "Canadian evangelicals need to share their ideas, commitment and vision if they are to be effective in the '90s in providing every Canadian the opportunity to see, hear and

respond to the gospel by the year 2000," says Don Moore, executive director of Vision 2000 Canada.

To facilitate that sharing and commitment, Vision 2000 Canada, the national taskforce

on evangelism of the Evangelical Fellowship of Canada (EFC), is sponsoring its first "National Leadership Consultation on Evangelism" from May 16-20, in our nation's capital. The consultation will bring together three years of preparation, serving to initiate a decade committed to evangelism.

Forty denominations and parachurch organizations will bring their best thinking and resources along with the research that 120 leaders nationwide have been compiling in eight strategy groups over the last two years. Nationally respected Canadian evangelical leaders such as Michael Green, Don Posterski, Ross Ingram, Paul Stevens, Reginald Hollis and Terry Winter will address crucial issues during plenary sessions.

"There is a tremendous amount to offer at the consultation" notes Moore. "Individual churches,

denominations and parachurch organizations don't have access to the wide variety of information and networking potential that we can make available because they just don't have the resources to collect it."

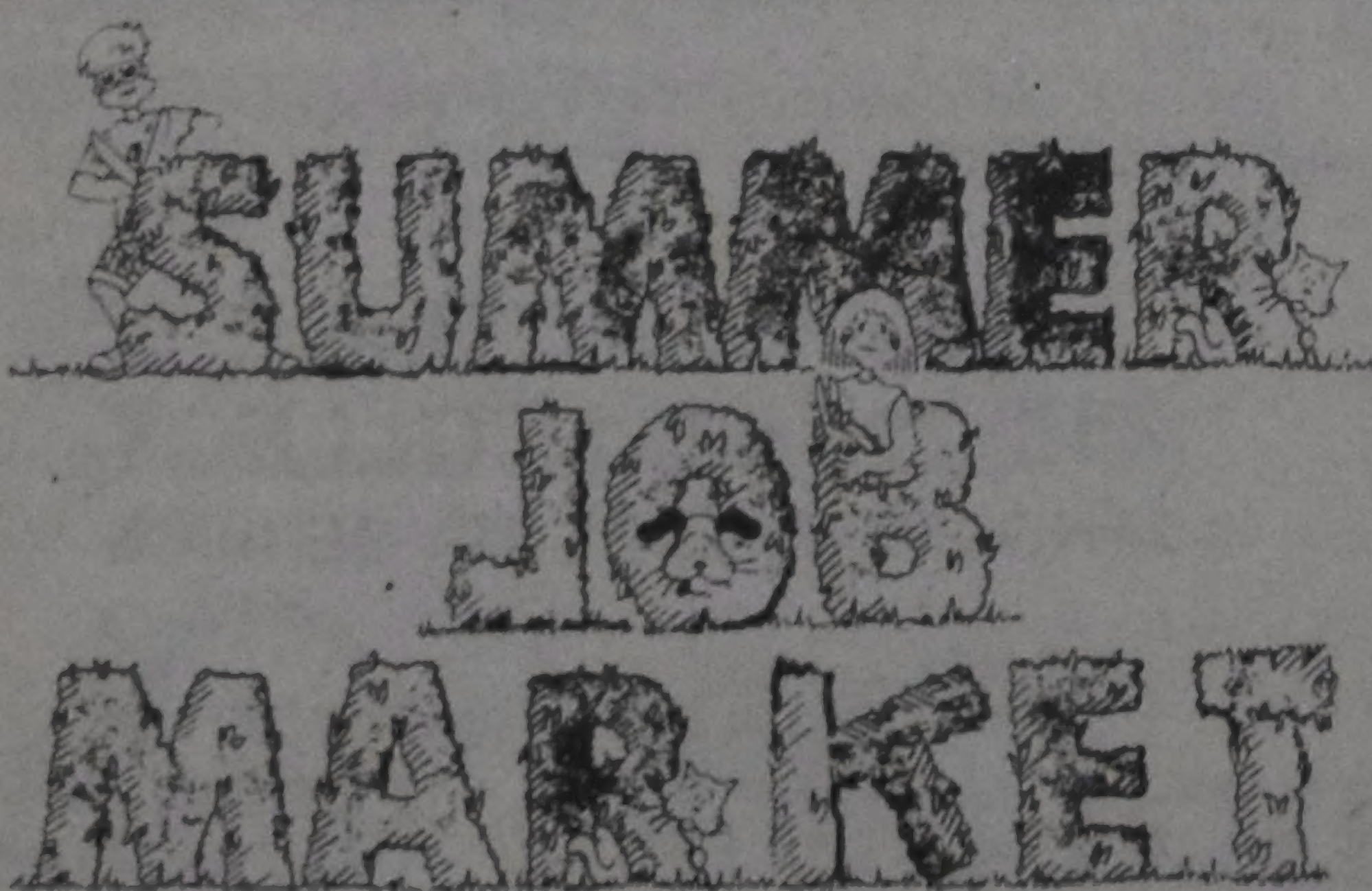
Motivate faith-sharing

The primary focus of the consultation will be developing ways for clergy and lay leaders to motivate, facilitate and equip their congregations to share their faith and be effective in doing so.

"There must be a very significant increase in the involvement of laity in creating a credible presence and witness if evangelism is to be successful in the next decade," says Moore. "We must take a new

look at how we relate to our post-Christian society. In the past, we have been too removed and isolated. We now need to re-enter society with the gospel in ways that will be heard and respected."

Following the Consultation, Vision 2000 Canada will serve the evangelical community in evangelism through regional seminars, resource teams and information networking between churches, communities and parachurch organizations across Canada. Annual strategy group conferences and a 1995 national consultation will provide opportunities to assess our progress and address problems and issues encountered as we target for the year 2000.



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A Presbyterian Comments

Robert J. Bernhardt

Dealing with your pastor's foibles

Preachers sometimes have little mannerisms of speech or gesture that are extremely distracting. Perhaps it is a pattern of speech or some little pet phrase that appears rather too frequently. Perhaps it's the odd way the person adjusts his glasses between each sermon point. Perhaps some sermon themes reappear too often (at least, in our opinion). Indeed, just to mention a certain preacher's name may be to call to mind a whole collection of things which bug us.

Because preachers are on public display while conducting worship, and because everyone else is entitled to comment, I guess I, as another preacher, am

permitted to add my observations. As one who regularly occupies a place on both sides of the pulpit, I believe that this problem, though a small matter, is not an unimportant one.

If each of us were to take a poll in our family or the congregation we would likely find that others share similar responses to these preacherly idiosyncrasies. It is just at that point that I would like to add a few comments.

Predisposed 'analysis'

It is interesting to note that how we feel about the preacher will begin to play an important role in our response. If we "like" the preacher our

comment might be, "Pastor X does have that funny habit of pulling on his ear lobe, and I have heard that little story about the boy and his dog a couple of times before, but it was still a good sermon." On the other hand, if Pastor X is not one of the speaker's favourite people then that person can supply his or her own version of the post-sermon analysis. When we like someone we have a marvellous capacity to accept their little habits or foibles!

If we find that little things about a particular preacher really annoy us, perhaps we ought to be pondering why we don't like that person rather than focusing on external

mannerisms.

If there is something about a particular preacher's style that is distracting, is there not perhaps another option in dealing with that distraction? If the preacher is primarily concerned with preaching the gospel and we are primarily concerned with growing in the gospel, is there not a mutual benefit from sharing? How much healthier it is if that mutual concern for the effective sharing and hearing of God's truth can be freely and lovingly discussed by speaker and listener together. (We do, of course, have to realize that other congregation members may not share our negative reaction; or that perhaps the

habit or mannerism is too deeply entrenched to be easily overcome — even with conscious effort.)

At the heart of what I am trying to say is a certain sorrow. How sad that so often preachers and congregations are seen as being on opposite teams. Or, if that is too harsh, at least how unfortunate that preachers and people cannot talk more honestly and openly and listen more carefully to each others' observations from opposite sides of the pulpit.

Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

U.S. and Soviet scientists study impact of Ten Commandments

MOSCOW, U.S.S.R. (EP) — In a joint effort, U.S. scientists and Soviet scientists have begun research on the impact of the Ten Commandments on individual people and Soviet society.

In January Dr. Paul H. De Vries visited the Soviet Union by invitation of scholars from the Academy of Science of the U.S.S.R., and took part in

formal discussions in preparation for the research project.

"Never before have I experienced such consistent openness to biblical ideas and values on the part of intellectuals," he said. "Many in Moscow are showing a deep curiosity about God and the scriptures. Christian ideas and literature are in great

demand."

De Vries, professor of religion and philosophy at King's College in Briarcliff Manor, New York, is working with Dr. Fah and Dr. Matheson, sociologists at Wheaton College, and Peter Dyneka, president of the Slavic Gospel Association.

Russian scientists will interview 10,000 people in the

Soviet Union and examine their knowledge and their understanding of the Mosaic Law. They will look for correlations between understanding the biblical standards and the sense of fulfilment and purpose in their individual lives.

The researchers are seeking to find a "value system" that passes three criteria: first, one with an absolute basis, second,

one that gives deep respect for humanity and reverence for human life, and third, one that nurtures human liberty and responsibility. The biblical Ten Commandments includes these three criteria, which is the reason for using it as a "tool" in the research project.

Poll finds 'pro choice' Americans choose life

WASHINGTON, D.C. (EP) — A poll released Feb. 7 shows that many Americans misunderstand the term "pro-choice," and that many who consider themselves to be "pro-choice" actually oppose most abortions that are performed in the U.S.

The study, released by the Wirthlin Group, shows that over half of all Americans oppose the vast majority of all abortions. The poll also found that many holding these views misidentify themselves as "pro-choice."

The poll found that 52 per cent of Americans think abortion should be either never legal (11 per cent), legal only to save the life of the mother (13 per cent), or legal only in cases of rape, incest, or danger to the mother's life (28 per cent). These circumstances account for an estimated two per cent of abortions performed in the U.S.

"This poll shows dramatically how abortion advocates have used slogans like "choice" to mislead millions of people and confuse

the abortion debate," said David O'Steen, executive director of the National Right to Life Committee (NRLC). "But as the abortion debate becomes more specific as individual states consider reasonable limits on abortion, pro-abortionists will find it harder and harder to hide behind those slogans."

Nearly half (49 per cent) of those who believe abortion should be legal only in cases of rape, incest, or danger to the mother's life — the exceptions allowed in the NRLC's model legislation for 1990 — misidentify themselves as "pro-choice."

The poll also found that 29 per cent of those polled believe that abortion-on-demand should be legal only in the first three months of pregnancy, while only four per cent want it legal through the first six months of pregnancy and 11 per cent say abortion should be legal through all nine months of pregnancy. The study found that 89 per cent favour some type of restrictions on abortion.

Top Nigerian Islamic scholar converts to Christianity

LAGOS, Nigeria (EP) — A noted Islamic apologist and chief scribe for Nigeria's top Islamic scholar has become a Christian after reading the Bible, said Dr. Eugene Rubingh, vice president of ministries for International Bible Society.

The Islamic man often debated Christians in public, said Rubingh, but when one well-known pastor refused to debate him until he read the whole Bible, the man picked up the Word of God and began to struggle through it. As he read

"The abortion advocates may have the dollars for media consultants and advertising to mislead, but this poll dramatically demonstrates that we have the American people on our side," claimed Nancy Myers, NRLC communications director. "The vast majority of Americans, who want sane limits on abortion, are beginning to realize how extreme the abortion advocates are."

The survey was conducted Jan. 15-17, 1990, and has a margin of error of plus or minus 3.1 per cent.

it, he came to realize that Christ was God and that Mohammed was not God's prophet. "Finally, crying out to God, he confessed Christ as Saviour," said Rubingh, who added, "Even as tension remains in Nigeria, there is a feeling that

events are hastening to a conclusion. Christian determination is building, and resistance to the imposition of Islamic law intensifies. There is a feeling among Nigerian Christians that God is going to intervene soon."

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Features

Monitoring a changing world via shortwave radio

David T. Koyzis

Shortwave radio is not as much a part of the cultural landscape of North America as it ought to be. This is in contrast to Europe and much of the rest of the world, where shortwave broadcasting is regarded as an indispensable way of communicating and receiving information over vast distances.

Two years ago (Oct. 21, 1988) *Calvinist Contact* carried an article about Dutch- and English-language programming on shortwave, which was aimed primarily at Canadians of Dutch background wishing to keep in touch with their homeland.

But recent events in Europe

and South Africa have made listening to overseas radio broadcasts much more than just a pleasant hobby. Indeed, it is a significant source of information at a time when extraordinary developments are breaking almost hourly.

More than 20 years ago my father gave me a large (by today's standards) National Panasonic multiband radio which enabled me to listen to shortwave broadcasts from around the world, including the BBC, Radio Nederland, Radio Deutsche Welle, Radio Canada International and the Voice of America.

Over the last two decades I have continued to listen on and off, but with the current

extraordinary developments in Eastern Europe and the Soviet Union I have become not only a regular listener, but a virtual addict. What better way to get a local perspective on, say, German unification than to listen to the nightly English-language broadcasts of Radio Deutsche Welle from Cologne, (West) Germany.

Moreover, monitoring the official broadcasting service of one of these changing regimes may provide invaluable clues as to the country's possible future direction. Last November Radio Prague was already reporting the unfolding events in Czechoslovakia with surprising frankness, even before the fall of its communist

government. That gave listeners a significant indication as to which way that country was likely to go in the ensuing days and weeks.

If you have a shortwave radio, here are some of the broadcasting services worth listening to:

The BBC has one of the highest rated news services and is very easy to pick up in North America. It broadcasts throughout our evening hours on the following frequencies: 5975, 6175 kHz (on the 49 metre band), 7325 kHz (41 metre band), 9590, 9915 (31 m), and 15260 (19 m). At 5 pm EST the BBC airs its excellent "Newshour," and at 7 p.m. and 11 p.m. it broadcasts a

half-hour program, "Newsdesk." The BBC is an excellent source of international news with a slight accent on events in Commonwealth or former Commonwealth countries (e.g., India, South Africa, etc.). The BBC relays its signal through transmitters on the Caribbean island of Antigua and in Sackville, New Brunswick, and is thus easily heard here in Canada. [For those in Western Ontario without shortwave, but who want a taste of the BBC, its 1 p.m. newscast is carried live on Toronto CJRT (91.1) every morning at 8 a.m. EST].

Broadcasting services worth listening to:

Radio Deutsche Welle broadcasts in English to North America at the following times and on the following frequencies:
0100 UTC (Universal Co-ordinated Time or Greenwich Mean Time (8 p.m. Eastern Standard Time):

49 m: 6040 kHz 6085 6145	31 m: 9565 9735	25 m: 11865
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0300 UTC (10 p.m. EST):
49 m: 6085
6130

31 m: 9545 9605

0500 UTC (12 a.m. EST; 9 p.m. PST):
49 m: 5960
6120

31 m: 9670 9700

Up until last November Deutsche Welle covered Eastern Europe very thoroughly, especially the developing democratic movements in Hungary and Poland. Since November, however, it has become largely preoccupied with the issue of German unification.

Radio Nederland broadcasts in English on the following frequencies:
0030 UTC (7:30 p.m. EST)

49 m: 6165 kHz 6020	19 m: 15315
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0330 UTC (10:30 p.m. EST):
49 m: 6165 kHz
31 m: 9590

This is a good general source of international news, including the events in Eastern Europe and the Soviet Union. The unfolding events in South Africa also have a prominent place in Radio Nederland's coverage, due undoubtedly to the historical connections between the Netherlands and that country.

Radio Prague broadcasts in English to North America on the following frequencies:

0100 and 0300 UTC (8 and 10 p.m. EST):

49 m: 5930	41 m: 7345	31 m: 9540	25 m: 11685 11990
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21 m: 13715	19 m: 15540
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In the last month or two Radio Prague has changed its *interval signal* (i.e., the short, repetitive musical signal announcing that a particular station will soon begin broadcasting), possibly as a way of signifying Czechoslovakia's break with its stalinist past.

Radio Vilnius (Lithuania) broadcasts in English to North America at 2300 UTC (6 p.m. EST) on the following frequencies:

49 m: 6100	41 m: 7400	31 m: 9700 9765	19 m: 15180 15455
16 m: 17665 17690			

Radio Vilnius is openly reporting the efforts of Lithuania's parliament to take that republic out of the Soviet Union.

Radio Moscow broadcasts in English throughout local evening hours to North America, but it moves around on the dial every few weeks. Try 6000 kHz, 6045, 7150 and 11725. It often comes in 5 kHz away from one of the major Western broadcasters, such as BBC or Deutsche Welle. Radio Moscow is much more interesting than it used to be. A particularly fascinating feature is "Top Priority," in which remarkably frank discussions are aired on topics related to the current campaign for *glasnost* (openness) and *perestroika* (reform).

Radio Tirana (Albania) broadcasts in English to North America at 0230 and 0330 UTC (9:30 and 10:30 p.m. EST) on the following frequencies:

31 m: 9500 kHz 9760

Albania is still (at this writing) following the old-style Stalinist hard-line, and its programming is evidence of this. Albania broke with Moscow in 1957 and with Beijing in 1977 and is thus used to going it alone. Nevertheless, it is reporting in a fairly frank manner developments in the surrounding countries of the former Soviet Bloc. Recently it has become preoccupied with the chronic dispute in the Kosovo province of Yugoslavia between ethnic Serbians and Albanians.

Radio RSA (South Africa) broadcasts in English at 0200 UTC (9 p.m. EST):

31 m: 9580 9615	25 m: 11925	19 m: 15120
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Radio RSA has thoroughly covered the release of Nelson Mandela and other matters related to the current leadership's efforts at winding down apartheid.

The above broadcasting services I have been able to receive with greater or lesser clarity. Other services also beam programs to North America but are more difficult to pick up, at least from southern Ontario. They may, however, be better monitored on the East Coast of North America.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

Evangelicals and Catholics: from confrontation to dialogue?

George Vandervelde

In the relationship between Roman Catholicism and Protestantism, confrontation has been the order of the day. It should come as no surprise, then, that a recent book edited by Dr. Paul Schrotenboer, should have its origin in confrontation. What may be less usual is that this confrontation arose out of a friendly greeting.

As invited observers, two Roman Catholic representatives attended the 1980 Assembly of the World Evangelical Fellowship, held in Hoddesdon, England, and extended official greetings from the Catholic Church. Their presence caused a major spat. Amidst heated debate at the assembly, the Italian Evangelical Alliance withdrew its membership, while the Spanish equivalent put its participation on hold.

In response, the WEF appointed an Ecumenical Issues Task Force, headed by Schrotenboer. Its mandate: to produce a statement from an evangelical stance with respect to Roman Catholicism. This statement, with an introduction and appendix by Schrotenboer, was published as a book entitled *Roman Catholicism: A Contemporary Evangelical Perspective* (Grand Rapids: Baker, 1987).

Still the same?

In nine chapters this book covers the major issues in dispute between Rome and the heirs of the Reformation. Some are longstanding issues, such as Rome's attitude to other churches, the place of Mary, authority in the church, the Pope and infallibility, justification by faith and sacramentalism. Other issues are of more recent vintage: theological liberalism and the mission of the church.

Assessing the current state of the Roman Catholic Church is no easy task. As this evangelical statement acknowledges, much has changed since the Council of Trent defined Catholic dogma in opposition to the major tenets of the Reformation. Yet, since none of these pronouncements has been revoked, it is very easy to conclude that nothing has changed. This evangelical statement attempts to come to terms with the change — especially since the Second Vatican Council (1962-1965) — against the backdrop of a church that in other ways appears to continue ever the same.

The only church

One of the bones of contention with Rome is its self-image and its view of other "gatherings of Christians." I use this awkward expression because for centuries Rome has

considered itself as the only true church and could, therefore, not recognize the other Christian communities as "churches." In fact, it even called into question the salvation of those not belonging to the Roman Catholic Church. It professed that *extra ecclesiam nulla salus* — outside the church there is no salvation.

The Second Vatican Council took some major steps towards a more open position. Rather than simply referring to non-Catholics as "separated brethren," it recognized some of their communities as churches (for example, the Eastern Orthodox), others as "ecclesial [we might say, churchly] communities." Moreover, as the report acknowledges, the council affirms that the Holy Spirit uses these ecclesial communities as "means of salvation."

It is interesting to see how the evangelical statement deals with what appears to be a major change. The document states that Vatican II still maintains that "whoever refuses to enter or remain in the Catholic church cannot be saved" (p. 23). This suggests that nothing has really changed.

Unfortunately, in quoting this statement, the report has overlooked an important qualification. The council did not simply say that outside the Roman Catholic Church there is no salvation. It states that *those who know* that the Catholic church has been founded by God through Christ as necessary [presumably for salvation], but refuse to enter or to remain in that church, cannot be saved.

A new openness

To suggest that a Protestant can be saved only if his or her *sola fide* is accompanied by a plea of ignorance regarding the necessity of the Catholic Church betrays a rather niggardly recognition of other Christian communities. Nevertheless, the official softening of the old hard-line view of Rome as the only true church is significant — especially when the change is embodied in deeds.

At the time of the Second Vatican Council, an official Vatican agency was appointed to promote Christian unity. Moreover, since the council,



Photo: Funk & Wagnalls New Encyclopedia

A view of the Piazza San Pietro, with Saint Peter's Basilica at left and the Palace of the Vatican at right.

the Roman Catholic Church has become full participant in the Faith and Order Commission of the World Council of Churches. Finally, Rome has entered into serious official discussions with many "churches," and Christians of various traditions, among them Reformed, Lutheran, Evangelicals and Pentecostal. All of this would be unthinkable if the hard-line self-interpretation were still intact.

Mary and scripture

The evangelical statement appeals to a speech by the present Pope and points out that many have concluded that Rome is backing away from a new openness to other churches. It expresses hope for a new openness on its part. Then it raises the important question of whether evangelicals can "recognize the Church of Rome as a church in the biblical sense" (p. 27). Unfortunately, occurring as the last sentence in the chapter, the question is not answered.

The understanding and veneration of Mary remains a major point of division between evangelicals and Roman Catholicism. Not only is the longest chapter in the book devoted to this topic, but also an appendix by the editor, entitled "Pope John Paul II and Mary."

The bulk of the chapter traces the development of Marian dogma from the early centuries to the capstone, in the middle of our century, the solemn declaration of her assumption into heaven in bodily form. Not surprisingly, the chapter concludes on a strong note of protest: "We as

evangelical Christians are deeply offended by Rome's Marian dogmas because they cast a shadow upon the sufficiency of the intercession of Jesus Christ, lack all support from scripture, and detract from the worship that Christ alone deserves" (p. 41).

The WEF statement deals with the place of scripture in relationship to the authority of the church and of the Pope. While applauding the enormously increased prominence of the scriptures in official teaching, as well as in theological education and congregational study, the evangelical assessment decries the fact that the church, more specifically the Pope, has the final say in interpreting the scriptures. Thus, the church still places itself above the scriptures.

Fortunately, the statement roundly admits that evangelicals too have often "set our evangelical traditions above scripture," and speaks of "our lip service to biblical authority" (p. 48). Even more importantly, it urges evangelicals not to "underestimate the results of scripture reading and application at every level of Roman Catholic life" (p. 49). At the same time, the evangelical statement laments the notion of an infallible Pope as a roadblock to the ever-critical impulse of the Spirit, speaking through the Word.

Need for dialogue

This book is a useful introduction to an evangelical approach to Roman Catholicism. At the same time, it shows the great limitations of a speaking *about*, rather than

with, others. In his introduction, Paul Schrotenboer indicates that dialogue with Rome may well be the next step. Considering the occasion (confrontation) and purpose (delineating an "evangelical stance toward Roman Catholicism") of this book, it is understandable that a monologue was the first step. But a more constructive engagement with other churches is a dialogue, an official conversation.

Interestingly, other evangelicals were engaged in that kind of conversation simultaneously with the process that produced this book. From 1977-1984 an official dialogue on mission took place between evangelicals and Roman Catholics. Its report covers much of the same ground as the WEF statement. Unfortunately, the two processes took place in apparent isolation from one another.

The WEF statement, though by design a monologue, can indeed pave the way for dialogue, perhaps even serve as its basis. That need not start in Grand Rapids, Wheaton or Rome. It could start at home, between members and office bearers of Catholic and evangelical/Reformed local congregations. We could lay this book before our Roman Catholic brothers and sisters — with as opener: "We would like to talk *with* you to learn whether you recognize yourself in what we said *about* you."

George Vandervelde is senior member in systematic theology at the Institute for Christian Studies in Toronto.

Should we celebrate when a single woman has a baby?

Attitudes and action: fighting abortion in 1990

Jane Ouwehand

If the couples' club will throw showers for the babies born to the couples in your church, who will throw a shower for the baby who is born to a single mother?

Perhaps this raises questions in your mind. Is it a cause for celebration when a mother has a baby out of wedlock? Does practical help for this (usually) young mother imply that you approve of pre-marital sex?

Yet the other questions also come to mind: did God make a mistake when he gave the gift of life to a single woman? Must the baby experience the rejection of the people of the Lord because his or her mother is single?

In this pro-choice society, rejection of single mothers is a luxury the church can ill afford: it leads directly to the killing of unborn babies. A woman who feels she has to

choose between aborting her baby and keeping the baby while braving the disapproval of her community will usually abort.

I am happy to belong to a church which takes a strong pro-life stand. I am proud to belong to a church which tells our government that it objects to a wide-open abortion bill like C-43 and petitions instead for abortion money to be spent on alternatives. We see life as a gift from God and we grieve over the 63,500 babies who die in a year (1986, Statistics Canada), when abortion is allowed for "health" reasons. We are angered when we consider that our tax dollars are being spent on killing.

But I would like to see our church do even more.

There is nothing wrong with petitioning the government to spend money on helping mothers. But I suspect that the

government will not be eager to do this: it is already \$320-billion in the red, and saving babies is not high on its list of priorities. In my opinion, any church which operates in the black is in a better position to help than the government.

Help them choose life

How can we help? I would say that any deed which makes life easier for a pregnant teen or a single mother is a pro-life deed. If being a single mother means being the poorest of the poor and having to go from charity to charity to eke out an existence, pregnant teens will be tempted to choose abortion. When they are treated with dignity and respect, however, more will choose life. The support they need must be offered openly so that they know its availability.

But if Christian people withhold their support until they see evidence of a chaste lifestyle and the government withholds support until the deficit is over, then the mother who needs help will be waiting for a long, long, long time — and babies will die.

Some of the questions we encounter in our Right-to-Life office are: 1) Where can I get baby clothes (high chair, crib, maternity clothes, etc.)? 2) If I go and have this baby, who will babysit while I finish high school (or college, or go to work)? 3) Where can I find a cheap apartment, and who will help me pay first and last month's rent? 4) How can I continue my high school education while I am pregnant? (Maternity homes answer this need: they are required by law to provide for high school education.) Anything we can do to address these needs of single mothers will save babies' lives.

No impossible requirements

It is time to put away our hesitations about showing love to unmarried women who are sexually active. Remember that Jesus spent time with prostitutes. He knew that his reputation was at risk, but it was important to him to



Photo: Tennessee Youth Juvencides

"If being a single mother means being the poorest of the poor and having to go from charity to eke out an existence, pregnant teens will be tempted to choose abortion. When they are treated with dignity and respect, however, more will choose life."

communicate the love of God. In the incident of the Samaritan woman at the well, Jesus did not ask her to put away her common-law husband. He asked her to bring him to himself (John 4). God sets the example. He "demonstrates his own love for us in this: while we were still sinners, Christ died for us" (Romans 5:8). God does not require of us that we stop sinning before he will show us his love. We should not require it of others.

Many new pregnancy distress centres (and maternity homes) have been set up in the last few years. I am happy for this development. With more staff power and more financial support, even more could be accomplished.

We can find many ways to show Christ's love. Perhaps you can donate your old high chair or find some money for someone who has a financial problem. You can knit sweater sets for babies in need, or crochet baby afghans. You can

fundraise to provide cribs: old cribs do not meet current safety standards and it is illegal for groups to give them away. You can offer child care at a reduced rate or find a way to address the first and last month's rent problem. Your local Right-to-Life or Pregnancy Distress Centre is looking for volunteers. Call today and offer to help support unwed mothers.

Sooner or later the young woman you are helping will ask you why you are willing to help a total stranger. Then you can tell her about Jesus' love.

What message will your children learn from this? They will learn that the way to overcome evil is with good. They will learn that you would rather help a single mother than let a baby die. They will learn that you consider life a gift from God, and that every life is to be nourished and cherished. They will see that God's solution for sin is not more sin, but forgiveness in Christ.

Jane Ouwehand is president of the Woodstock Branch of Oxford County (Ont.) Right to Life and a member of the Christian Reformed Church.

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Thomas Merton: A man of prayer

Cecil E. Burridge

Thomas Merton was a man of prayer. He learned early in life that human beings can actually talk to God. One of the greatest blessings of the Christian life is the privilege of talking with our heavenly Father in prayer. We can daily bring our needs, our praise, our most heartfelt desires to God; and he who delights to bestow good things upon his children assures us that he will respond according to what he knows is best for us. We need to do as Merton did: "Come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Hebrews 4:16).

Every day Merton talked to God, not about himself, but about others. He knew he could never be cured of his paralyzing affliction, multiple sclerosis, but he never felt sorry for himself. When I asked him how he felt about spending the entire day in a wheelchair, he replied, "Well sometimes I wish things were a bit different, but this is the way it is. I just

make the best of it and take it day by day."

He spoke the truth. He was cheerfully dependent on the Lord for everything. He lived 17 of his 46 years in a Christian nursing home where he was attended by Christian orderlies and workers. Because of his affliction, Merton was required to sleep on his left side one night and on the right side the next night. When he was placed on his right side he slept soundly all night long; when on the left side he slept not a wink. He spent the sleepless nights in prayer.

Effective prayers of the righteous

On the wall next to his bed, Merton's friends and helpers, according to his directions, had fastened pictures and clippings of a number of Christian missionaries. They were systematically arranged in three columns — Africa, India and South America. On sleepless nights, in the half-light of the quiet room, Merton would look at those missionary

pictures and pray for them one by one. Truly marvellous things must have taken place on the various mission fields as a result of this man's prayers. "The fervent prayer of a righteous man are powerful and effective" (James 5:16).

Merton knew that God sometimes refuses to grant us our desires, yet he prayed on. God may say yes, he may say no, or he may make us wait for a while. Our requests may be right, but the timing may be wrong. The prayers must go up anyway. Merton knew this so he kept talking to the Lord. He had learned to rest and trust in his Saviour.

Merton had a wonderful prayer ministry. It was his habit to intercede on behalf of fellow believers and for those not of God's family whom he knew personally. "For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding" (Col. 1:9).

It was my privilege to be Merton's pastor. Though he had been a church member for many years he could no longer attend the worship services. But he could pray and read his Bible. He did both. He enjoyed it. While seated in his wheelchair, his Bible and a Christian book were always tucked down by his side. He wasn't able to feed himself but he could move his right hand sufficiently to open a book and hold it on his lap. Merton spent many hours alternately feeding on God's Word and praying for others throughout the day.

Unselfish intercession

On those occasions when the chaplain of the nursing home had to be out of town, I took his place as leader of the Bible study group. Every session always ended with each participant taking a turn at prayer. Most were sentence prayers and every petition was short and ended with a personal request — except Merton's. Merton's petitions were always

prayers of praise, of love for God, of thanks for salvation in Jesus Christ, of intercession for others. Merton never prayed for his own well-being.

Then one day Merton was taken seriously ill. When I visited him in the Intensive Care Unit he was hooked up to a heart monitor. There were wires attached to his chest, tubes inserted in his arms and up his nose, and he was in an oxygen tent. I looked at all this modern medical equipment and prayed for the dear brother. Then I said, "Well, Merton, how do you feel?"

"I feel awful! But I know I'm in the hands of the Lord. If he wants me out of here, he will make me well again. He will put me back in my own room in his good time. If not, he will take me home."

Merton went home to be with the Lord five days later.

All these things happened some years ago. Perhaps in heaven, even now, Merton has met some of those missionaries for whom he prayed so fervently.

If the world were a puzzle ...

Reinder Klein

It was a sunny day in February 1990. A few days earlier, South Africa's president F. W. de Klerk had made a truly remarkable speech that filled millions of impoverished non-whites in that country with hope.

Elsewhere in the world, a number of other unbelievable things were happening as the angry demands of millions of oppressed and frustrated people overtook political processes and forced once powerful rulers into submission. A sense of excitement swept the globe as the awful Berlin Wall finally came down and the once mighty Soviet Bloc seemed about to disintegrate. To be sure, China was still being kept locked up by its aging and foolish leaders, but in many countries the ordinary people demanded, and appeared to get, a chance to live in freedom, to try democracy. After all, hadn't it worked in America?

On that pleasant day in February countless thousands suffered harshly, especially in Central America, Eastern Europe, Africa, India, Asia, Indonesia, the Philippines, and so on. Also on that day, one out of every five children in rich and stable Canada lived in poverty, and millions of America's urban poor subsisted under the most appalling conditions in their slums and ghettos. On that fine day thousands of bored and aimless North Americans, mainly young, sought escape in drugs and alcohol, or indulged

in other soul-blunting addictions, not all of them physical.

It was on *that* day that Mr. Arnold Palmer played just one round of golf under a sunny sky on a lush green course and, for his troubles in getting a little white ball into a little round hole a little more quickly than his friends, he was paid a cool \$264,000.

How does it fit?

If the world were a jigsaw puzzle, it would be a hard one

to put together. There'd be so many pieces, and many of them would look so much alike. There'd be much darkness in the picture, much that'd be dreary and sombre-coloured. Of course here and there, a solid mountain range, slopes green and peaks a startling white, would thrust above the darkness and the grime. These parts most puzzlers would do first, before they'd wonder how such brilliance fit in with all the rest. Stark differences between vast wealth and

poverty are easy to detect. Less simple is the task of seeing where we fit in, how all things — poverty and wealth and we — are finally related.

Huge wages make our gods of sport and screen obscenely rich while millions starve. How can be that, you ask? Go do the puzzle. Connect all those who worship in our shopping shrines and entertainment sanctuaries. Link vast profits to huge debts. Fit costly missiles to drab Moscow, the fashion statement and palatial

home to a shattered child. Then frame it tight with selfishness and pride.

What's that you say? You've got a piece left over? Never mind. Just leave it in the box!

Reinder Klein is a principal with the Cornerstone Consulting Group and lives in Woodbridge, Ont.

1990 is the 25th Anniversary of our Canadian Flag.

Let's celebrate the flag and who we are as Canadians:

We're a people dedicated to the principles of justice and equality. A people who have built a bilingual and multicultural society that draws strength from the rich and colourful diversity of our nation. A people with a deep sense of caring and compassion for our fellow Canadians.

Let's fly our flag even more proudly this year as we remind ourselves of the values and the symbols that unite us as Canadians.



Multiculturalism and Citizenship Canada

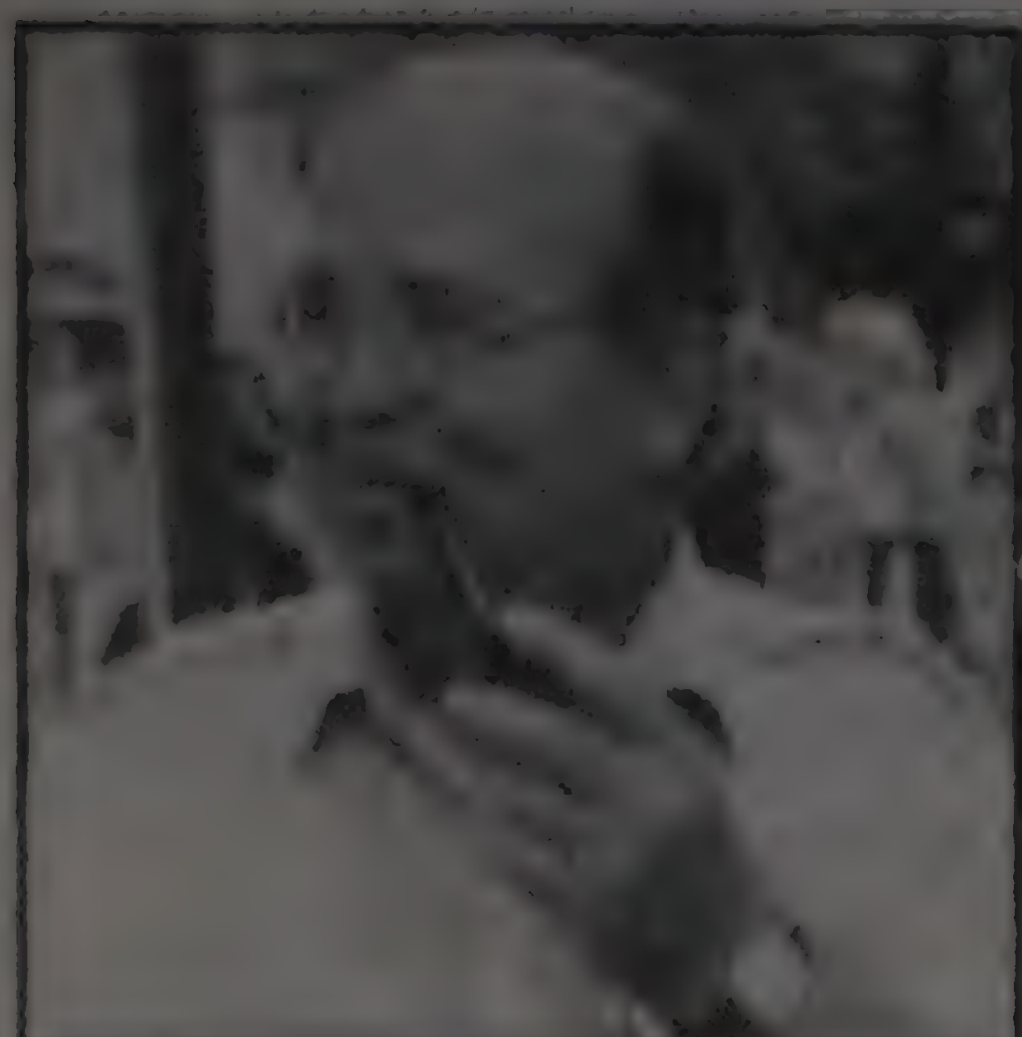
Multiculturalisme et Citoyenneté Canada



Department of the Secretary of State of Canada

Secrétariat d'État du Canada

Canada



Comment with a wink

Herman de Jong

I wasn't going to write about my desk. I had written another story but it is nowhere to be found. I'm renovating and enlarging my small Friendship office, and somewhere, behind dropsheets, my first story must be keeping company with church council papers, correspondence and the like. So this one's about my desk; what can one possibly write about a desk?

My desk is special; it has been my loyal companion for 35 years, ever since I was a young teacher of the Christian school

in Sarnia, Ont. One of the carpenters who built that school also built the desks in the new classrooms. That was a time when every penny counted. One didn't go to a store if something could be made cheaper (and sturdier) at home.

My desk has withstood turbulent times: it was well-constructed from left-over 2x4s, 2x2s and fir plywood which today is only used to hide under expensive carpets of even more expensive houses.

(Too bad! Fir plywood

always reminds me of our first immigrant years when the inside walls of Reformed churches were often panelled with the stuff. Varnished properly, that fir showed up a wonderful, capricious grain. When sermons became too long, one could watch the wall beside the pulpit. Soon there would appear profiles of faces — Abraham Kuyper, Calvin and Herman Dooyeweerd looking over the shoulder of down-to-earth American ministers or immigrant "dominees" speaking English but still thinking Dutch. Pity that we've been renovating our churches. Oak panelling doesn't do anything for church history. No fir plywood church fathers peek at sermons

anymore.) But back to my desk — my loyal, faithful companion which has endured the weals and woes of a man in a new land.

I have a confession to make. I haven't been very nice to my desk. I've hit it, spilled tears on it and burned cigarette holes in it.

In school, as a young whipper-snapper teacher, I tried to keep the male students in line with friendly persuasion (the girls didn't need it) but it just didn't work! So one morning, I broke my yardstick on my desk. This highly unusual event created a silence in my class which hitherto I had only experienced during prayer and Bible story time.

I spoke: "This desk will not

suffer anymore. From now on your bums will suffer ... you better believe it!" My desk smiled happily ... and from that time on things went much better. My students even graduated, only to enter high school speaking English with a "Grunneger" accent.

To prevent that dialect from getting the upper hand in Canada, I left the teaching profession and became an upholsterer. My desk came along (a farewell present of sorts). Things had improved so much that new desks had been bought. Proper, professional desks.

In my upholstery shop the desk served as a table for my record player. (To the great consternation and dismay of my seamstress I played the complete organ works of J.S. Bach day after day, week after week, year after year). The desk also served as a staple holder! The only place to shoot staples in was the desk top. I didn't mind — the beast was becoming so old.

Then we moved to St. Catharines and again the desk came along, occupying a place in the basement. But then I had to stop fixing chairs because of severe back problems. I worked for Salem, and now Friendship. I needed a little office. I needed a nice, streamlined desk. But how can one write fund-raising letters on a desktop embedded with hundreds of staples? I took the top off and replaced it with a mahogany door. Then I had a really big desk, just the thing for all my organizational letter writing.

Oh, poor, simple desk! Now you have to go. You're not pretty enough for my renovated office. I've purposely spilled paint and poly-filler on you. I scratched you painfully when I used you as an anvil to extract large nails from studs I can use again. I wanted to have enough reasons to burn you up with all the other old wood. I'm sorry. You've seen a young man grow up. You've heard him laugh and cry. But you're just too large to keep as a memento.

Now I'm going to open your drawers for the very last time. I'll smell the chalk, bubblegum and pencils — a school smell!! I'll look at the places where I scribbled names of customers. And there! where the bottom of the drawer fits into the sides, a 34 cent stamp! That must have been my Salem time!

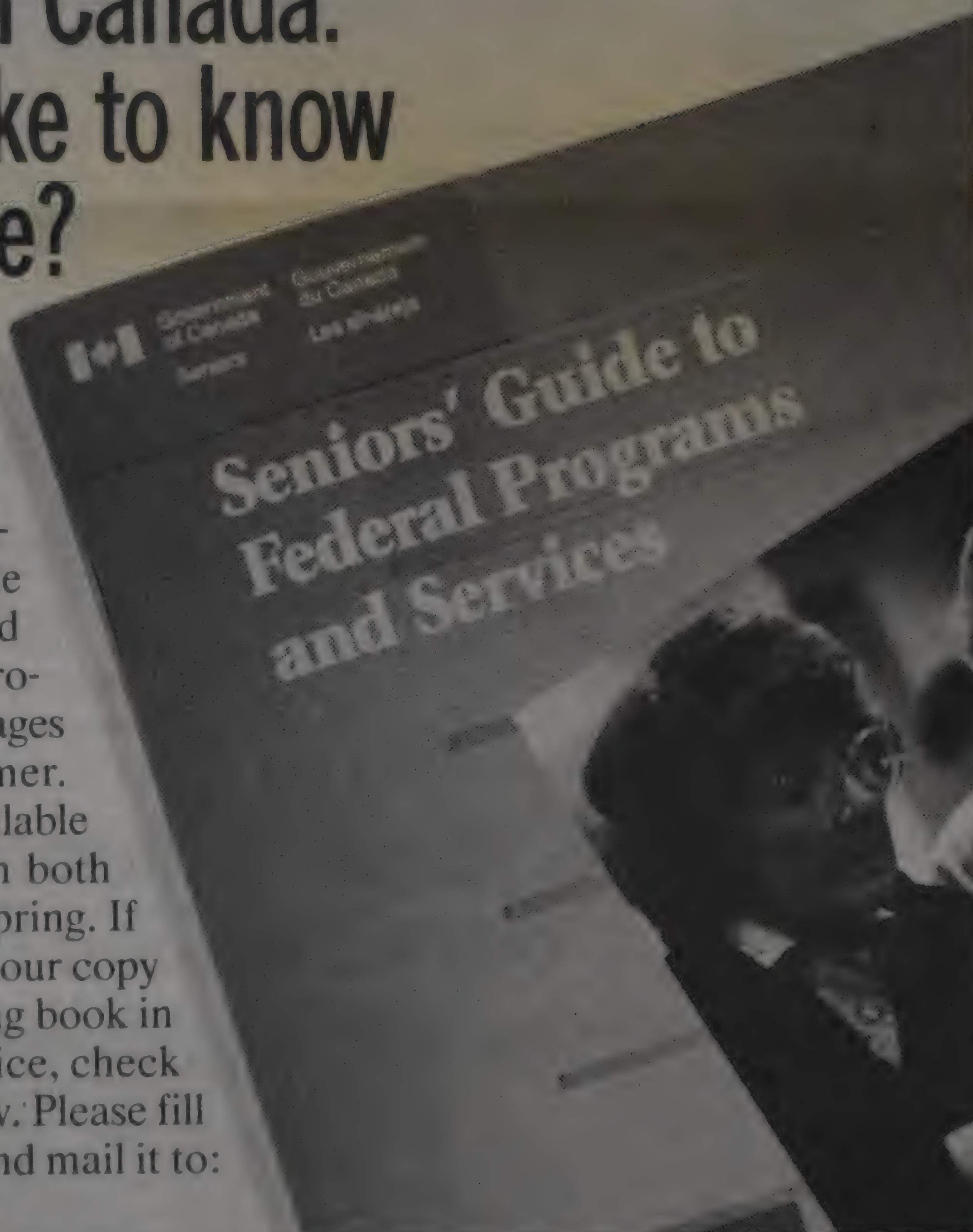
Thank you, lowly, handmade desk!

Maybe from now on I'll concentrate on the future!

Herman de Jong is co-ordinator of Friendship Groups Canada, which provides Bible study programs for the mentally handicapped. He lives in Jordan Station, Ont.

There is a variety of federal programs for seniors in Canada. Would you like to know what they are?

The "Seniors' Guide To Federal Programs And Services," provides basic information about federal benefits and services available to Seniors. This guide is available in English and French. It is now being produced in nine other languages for distribution this summer. The guide will also be available in a talking book form in both English and French this spring. If you would like to obtain your copy of the guide and/or talking book in the language of your choice, check the appropriate box below. Please fill in the attached coupon and mail it to:



Seniors
P.O. Box 8176, Ottawa, Ontario K1G 3H7

Name _____ (Please print)

Street _____

City _____

Province _____ Postal Code _____

Book

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| <input type="checkbox"/> English | <input type="checkbox"/> French |
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<p>Births \$30.00 Marriages & Engagements . \$35.00 Anniversaries \$40.00 2-column anniversaries \$80.00 Obituaries \$40.00 Notes of thanks \$30.00 Birthdays \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00 Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i>. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.</p> <p>NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone (416) 682-6311 Fax (416) 682-8313</p>	 <p><i>Congratulations to Elizabeth Merkus on her 80th birthday.</i></p> <p>With praise and thanksgiving to God, we hope to celebrate with our mother, grandmother and great-grandmother,</p> <p>ELIZABETH MERKUS</p> <p>her 80th birthday on Mar. 27, 1990. (Widow of B. Merkus since April 1972). Van harte gefeliciteerd moeder, from all your children. John & Hennie Top Chris & Margaret Merkus Keith & Hilda Vanholst John & Betty Duimering Pete & Jane Merkus Ben & Marjo Merkus 22 grandchildren and 14 great-grandchildren. May God's love continue to surround you. Open house will be held from 1-2:30 p.m. Saturday, March 31, 1990, at the First Chr. Ref. Church (Water St.), Guelph, Ont. Mom's address: 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p>	<p>Rijnsburg Hamilton 1950 March 26 1990 Psalm 121:1. With much joy in our hearts, we are thankful to the Lord that we can celebrate with our parents and grandparents,</p> <p>DOEKE and MAARTJE BUURSMa (nee Boeke)</p> <p>their 40th wedding anniversary. We pray that God will continue to bless them and keep them in his care for each other and for us. Congratulations Mom and Dad, Oma and Opa! Jane & Jerry Haanstra — Vine-mount, Ont. Jennifer, Jason, Janine, Janelle, Janice Janet & Neil Vander Spek — Woodstock, Ont. Kevin, Marlene, Derek, Alicia Martin & Jeanette Buursma — Grimsby, Ont. Derek, Monique, Marika Open house will be held on Saturday, March 24, 1990, from 7-9 p.m. at First Chr. Ref. Church, corner Hess and Charlton, Hamilton, Ont. Home address: 843 Garth St., Hamilton, ON L9C 4K7</p> <p>Ruinerwold Moorefield 1950 1990 With praise and thankfulness to God, we hope, the Lord willing, to celebrate the 40th wedding anniversary of our dear parents and grandparents,</p> <p>BEN and JENNY KRAAL (nee VanDyke)</p> <p>on March 24, 1990. It is our prayer that the Lord will continue to bless Mom and Dad and keep them in his care. With love from their children and grandchildren: Theresa & Jack Van der Laan — Burlington, Ont. Andrew, Cobi, Joel Sharon & Eugene DeJong — Holland, Mich. Jennifer, Dustin, Barry, Nicholas, Adrienne Ed & Jeanette Kraal — Drayton, Ont. Benjamin, Denise Yvonne & John Deen — Drayton, Ont. Sarah, Frank, Adam, Katie Rob Kraal — Kitchener, Ont. Address: R.R.#2, Moorefield, ON N0G 2K0</p> <p>Ruinerwold Drayton 1950 1990 With praise and thankfulness to God, we hope, the Lord willing, to celebrate the 40th wedding anniversary of our dear parents and grandparents,</p> <p>BERT and ALICE VAN GYSSEL (nee Van Dyke)</p> <p>on March 24, 1990. It is our prayer that the Lord will continue to bless Dad and Mom and keep them in his care. With love from their children and grandchildren: Theresa & Jack Scholten — Moorefield, Ont. Lisa, Tracy, Lori, Patricia, Pamela Elaine & Nick Stevens — Port Perry, Ont. Jeremy, Julie, Jennifer John & Hilda Van Gyssel — Moorefield, Ont. Matthew, Jeffrey Shirley & Albert Scholten — Drayton, Ont. Kristle, Rachel, Mark, Robert Betty & John Buits — Essex, Ont. Alissa, Darcy Address: Box 206, Drayton, ON N0G 1P0</p>	<p>"I am the Resurrection and the Life." (Ps. 90:17 and Rev. 21:1-7). On this text was based the funeral service of</p> <p>KATHLEEN BAKKER (nee Bergstra)</p> <p>who suddenly passed away on Feb. 19, 1990. The Lord took her from us unto himself. Left behind are a husband, a son and his wife, three grandsons, a granddaughter, a sister and two brothers. Beloved wife of Jelle Bakker, Wellington, Ont. Dear mother of: Thomas & Jo Bakker (nee Kamper) — Santa Barbara, Calif. Dear grandmother of: Ronald & Yolanda — Santa Barbara, Calif. Mark & Bernadette Bakker — Azusa, Calif. Susan Bakker — Santa Barbara, Calif. John Bakker — Santa Barbara, Calif. The service was held on Feb. 23, 1990, in the Bloomfield Chr. Ref. Church and was officiated by Candidate S. Speelman. Home address: Box 143, Wellington, ON K0K 3L0</p> <p>The Evangelism Committee of the Christian Reformed Church, Georgetown, Ont., extend their Christian love and sympathy to the wife and family of fellow member</p> <p>CHRIS BYDEVAATE</p> <p>whom the Lord took into his eternal rest. We praise and thank the Lord for the time he gave Chris to us. May the love of God sustain them at this time.</p> <p>ALBERT TAEKEMA</p> <p>of Drayton, Ont., went home to be with his Lord after a courageous struggle at the Palmerston & District Hospital on Thursday, March 1, 1990, in his 66th year. Albert was the organist at the Christian Reformed Church, Drayton, Ont., for the past 29 years. Beloved husband of Anne Strikwerda. Dear father of: Corry & Bill De Vries — Thunder Bay, Ont. Tina Abell — Edmonton, Alta. Linda & Brad Foell — R.R.#3, Listowel, Ont. Loving grandfather of Jerry, Anita, Jennifer, Alena, Fleur, Patrick, Angela and Kevin. Also survived by one brother, Jan Taekema, of the Netherlands. The funeral was held on March 6, 1990, at the Chr. Ref. Church, Drayton, Ont., Rev. David Tigchelaar officiating.</p> <p>Albert Taekema was born in Stiens, the Netherlands, on Sept. 10, 1924. He moved with his parents and brother to Leeuwarden in 1939, where he started his career as a church musician at the age of 13. Here he met his wife, Anne Strikwerda. They were married Sept. 4, 1951, and moved to Arnhem, where again he was involved in church music as organist and choir director. In 1958 they, along with Corry and Tina, came to Canada. In January 1961, the family, now including Linda, came to Drayton, Ont. His love of music was more than just a hobby. It became an integral part of his life. He directed several choirs over the years, as well as being the organist for the Drayton Chr. Ref. Church. He was also very much involved in the production of the new Psalter Hymnal, which we now use. The music he wrote and played for us over the years will always be remembered.</p>	<p>De Here heeft op 28 februari 1990, nog heel onverwachts, in Zijn heerlijkheid opgenomen</p> <p>Mrs. HINKE FARAGO</p> <p>echtgenote van Mr. Josef Farago, op de leeftijd van 80 jaar. Met dezen betuigen wij haar man onze innige deelneming en met de troost dat zij bij haar Verlosser is. Namens de bewoners van "South Chatham Village," 40 Elm St., Chatham, Ont.</p> <p>Accommodations</p> <p>Summer students or full-time working girls wanted to share accommodation in a house on Limeridge Rd. W. near West Fifth St., in Hamilton starting May 1st or June 1st, 1990. Also wanted full-time students or working girls starting September 1st, 1990. Please contact Sandra at (416) 527-1541 daily and (416) 388-3140 evenings.</p> <p>Bed and Breakfast</p> <p>Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F. 150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, the Neth. Tel. 011-31-304-43509.</p> <p>Personal</p> <p>Nova Scotia house exchange desired by family of five (three children — 11, 13 and 16 [girls]) for approximately 10 days during the last two weeks of July (23rd to Aug. 2). We live in South-western Ontario in a quiet rural area in a medium-sized modern house, 2½ hours from Toronto and within two miles of the nicest beach in Ontario. Anyone interested in this (we've done it before and it works great!), please write: Calvinist Contact, File #2537, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p> <p>Help Wanted</p> <p>Driver/salesperson and worker for greenhouse wanted. Can start immediately. Van Rooyen Greenhouses, Vineland, Ont. 416-562-5459.</p> <p>Herdsperson required to look after just the milking herd on dairy farm. House provided, good wages, scheduled time off. Call: (519) 696-2659 or 696-3065.</p> <p>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.</p> <p>SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.</p>
<p>Births</p> <p>DEBOER: With praise and thanksgiving to God, the giver of life, we, Ben and Anieta, gladly announce the birth of another beautiful daughter,</p> <p>GWENDOLYN ANIETA,</p> <p>born Feb. 19, 1990. She was welcomed home by her sisters Adriana and Valerie, and her brothers, Arthur, Benjamin and Kendrick. She is the 21st grandchild for Mr. and Mrs. P. Oosterhoff of Telkwa, B.C., and the 20th grandchild for Mr. and Mrs. A. DeBoer of Selkirk, Ont. Home address: R.R.#1, Selkirk, ON N0A 1P0</p> <p>GEERTSEMA: It is with great joy in our hearts and thankfulness to God that we wish to announce the birth of our first child,</p> <p>JOCELYNN CORNELIA,</p> <p>born Feb. 27, 1990, weighing 8 lbs. 2 oz. Jocelynn is the fifth grandchild for James and Effie Geertsema of Tottenham, Ont., and the sixth grandchild for the late Hank and Hilda Fohkens of Sarnia, Ont. She is a great-grandchild for Geertje Geertsema, Elsie Janse and for Aize and Hil Tolsma (the Netherlands). Home address: Frank and Judy Geertsema, R.R.#2, Tottenham, ON L0G 1W0. New telephone numbers (416) 939-2016.</p>	<p>Anniversaries</p> <p>With thankfulness to our heavenly Father, we joyfully announce the 30th wedding anniversary of our parents and grandparents,</p> <p>CLARENCE and CLARA BOOTSMA (nee Mulder)</p> <p>on April 1, 1990. We pray that God will continue to be their refuge and strength in the coming years. Harvey & Melinda Bootsma — Monkey Bay, Malawi, Africa Clarissa, Sarah Peter & Cynthia Bootsma — Calgary, Alta. James Ken & Joanne Haagsma — Kitchener, Ont. Lydia Clifford — Guelph, Ont. Timothy — at home Bertram — at home An open house will be held for Mom and Dad at their home on March 31, 1990, from 2-5 p.m. Home address: 1785 Whitehall Dr., London, ON N5W 1Z2</p>	<p>Summer Job Market</p> <p>PETERBOROUGH, Ont.: A 20-year-old, first-year Kemptville College student would like to work on a farm for the summer. Can start to work mid-April. Willing to work anywhere in Ontario. I have had experience working on farms during previous summers. Phone (705) 295-6942 and ask for Cathy.</p> <p>ST. CATHARINES, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, or mathematics, anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (416) 688-6741.</p>	<p>Help Wanted</p> <p>Help wanted on a large dairy farm during May-September 1990. Rolling Acre Farms, R.R.#6, Cobourg, Ont.; (416) 342-3131.</p>	
<p>Employment wanted</p> <p>Committed Christian gentleman looking for light general maintenance duties in greater St. Catharines, Ont., area. Phone (416) 687-0305.</p> <p>See teachers ads on next page.</p>				

Classified

Teachers	Teachers	Teachers	Teachers	Teachers
<p>AGASSIZ, B.C.: Agassiz Christian School invites applications for the 1990/91 school year for the following positions: one primary position (Grade 1/2), one part-time position (85 per cent: 50 per cent Kindergarten and 35 per cent administration relief, including French). Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home).</p> <p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy Vanderploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p> <p>BARRIE, Ont.: Timothy Christian School invites applications for possible vacancies for junior, intermediate or Kindergarten levels. Please send resume and references to the school c/o H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Phone: (705) 726-6621 (school) or (705) 721-4168 (home).</p> <p>BOWMANVILLE, Ont.: Due to increased enrolment, Knox Christian School invites applications for several teaching positions for the 1990/91 school year as follows: Grade 1, Grade 3, Grade 6 or 7, and a half-time French position (this may be combined with any of the other openings). Please forward application and resume to the principal, Mr. W.M. Helmus, R.R.#1, Bowmanville, ON L1C 3K2. Tel. (416) 623-5871 (school) or (416) 623-6952 (home).</p> <p>BRAMPTON, Ont.: John Knox Christian School invites applications for primary/junior positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p> <p>BRANTFORD, Ont.: Brantford Christian School invites applications for a Grade 5/6 teaching position commencing September 1990. Ability to teach French would be considered an asset. Please send resumes to: Mr. C. VanderVeen, Principal, c/o Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Tel.: (519) 752-0433 (school) (519) 752-4100 (home)</p> <p>BURLINGTON, Ont.: Trinity Christian School, an inter-denominational elementary school, has definite openings in Grade 2 and Grade 7 for the 1990/91 school year. Interested applicants, please send resume or make inquiries to: Mr. Henry Zondervan, Principal, Trinity Chr. School, 650 Walkers Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052.</p> <p>COTTAM, Ont.: Emmanuel Christian Academy invites applications to fill vacancies in Kindergarten, Grade 2/3 and Grade 5/6. Training in French and/or Special Education would be most welcome. Please send resume to: Principal, c/o Emmanuel Christian Academy, Box 220, Cottam, ON N0R 1B0. Tel.: (519) 839-4874.</p>	<p>CLINTON, Ont.: Clinton and District Christian School is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.</p> <p>COBOURG, Ont.: Northumberland Christian School has possible openings in the primary and junior grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.</p> <p>DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in art, phys. ed. and/or music are regarded as an asset. The ability to teach French is a requirement. Applications are also invited for a possible opening for a Kindergarten teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</p> <p>DUNNVILLE, Ont.: Looking for a change of school? Looking for your first teaching position? Dunnville Christian School (expected enrolment 175) is anticipating vacancies in the Primary, Junior, and Intermediate levels for the 1990-1991 school year. Please apply to the principal, Mr. Wm. R. Rang, c/o Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.</p> <p>GEORGETOWN, Ont.: Georgetown District Christian School in the beautiful Halton Hills in Southern Ontario has possible openings in the junior division. Experience in Music, French or Physical Education will be given preference. Send inquiries and resumes to: Georgetown District Christian School, c/o John Tamming, Principal, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221.</p> <p>GUELPH, Ont.: John Calvin Christian School situated in a beautiful university setting invites applications for full-time openings at the junior and intermediate levels as well as part-time openings in Special Ed. (50%) and Grade 8 principal's relief (50%). Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 824-8860 (school) or (519) 836-6507 (home).</p> <p>HOLLAND MARSH, Ont.: Holland Marsh District Christian School has a definite opening in Grade 1 and possible openings in the senior grades. Do you have gifts of Music, French and/or Phys. Ed. which you could share with us? If led to apply, please direct letters to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p>	<p>HOUSTON, B.C.: Houston Christian School has several possible teaching positions open for the 1990/91 school year. Two full-time primary teachers and one full-time intermediate teacher. Please address all inquiries and applications to: H. Fritschy, Principal, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736.</p> <p>HOUSTON, B.C.: Houston Christian School has a definite opening for Principal for the 1990/91 school year. The position includes some teaching responsibilities. Please address all inquiries and applications to: H. Fritschy, Principal, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736.</p> <p>JARVIS, Ont.: Jarvis District Christian School invites applications for possible openings in the primary and junior levels effective September 1990. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone (519) 587-4444 (school).</p> <p>KITCHENER, Ont.: Laurentian Hills Christian School invites applications to fill possible vacancies at the primary or intermediate level for the 1990-91 school year. Please forward application to: Luke Janssen, Principal, c/o Laurentian Hill Christian School, Laurentian Dr., Kitchener, ON N2E 1C1. Phone: (519) 576-6700.</p> <p>LACOMBE, Alta.: Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: Social Studies, English, French, Math, Science, and Religious Studies. Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.</p> <p>LONDON, Ont.: London District Christian Secondary School has a position in English and possible positions in the areas of Art, Bible, English, Math and Music for the 1990-91 school year. Some training in special education would be an asset. Please send a letter of application, personal statement of faith and resume to: Mr. H. Kooy, c/o London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360 (school).</p> <p>LUCKNOW, Ont.: Lucknow and District Christian School is seeking applications for a possible part-time teaching position and a possible primary teaching position. Please send all resumes to: Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0 or phone (519) 528-2016.</p> <p>METCALFE, Ont.: Community Christian School (Metcalf, Ont.) expects an opening for a half-time French and half-time primary teacher. Beth Ripmeester, Principal, Box 540, Metcalfe, ON K0A 2P0. Tel. (613) 821-3669.</p>	<p>ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. A full-time position at the junior level, a half-time position at the intermediate level and a possible full-time opening in the primary division. Abilities to teach phys ed and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.</p> <p>ORANGEVILLE, Ont.: Orangeville Christian School requires two teachers for the 1990-91 school year. One is a Grade 3/4 position and the other is for Grade 5/6 or 7/8. We are seeking qualified, enthusiastic teachers with expertise in French, Music or P.E. For application forms or other information, please contact the principal, Mr. A. Bakker at Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6 or phone (519) 954-3381.</p> <p>REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7</p> <p>RENFREW, Ont.: Renfrew Christian School is in need of a teaching principal beginning September 1990. Please contact Hank Schaly, Principal at: Renfrew Christian School, Box 818, Renfrew, ON K7V 4H2.</p> <p>ROCKY MTN. HOUSE, Alta.: Rocky Christian School requires more primary teachers due to expansion. Please send your resume and statement of faith to Evert Vroon, Principal, 5204-54 Ave., Rocky Mtn. House, AB T0M 1T3</p> <p>SASKATOON, Sask: Applications are now being received by the Saskatoon Christian School for half-time Kindergarten teacher for the 1990-91 school year. Interested applicants, please forward resume and/or inquiries to Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3</p> <p>ST. THOMAS, Ont.: Ebenezer Christian School invites applications for an opening in the primary grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.</p> <p>STRATHROY, Ont.: John Calvin Christian School will have a full-time position available for the 1990-91 school year at the junior and intermediate level. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).</p>	<p>TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In Primary — Kindergarten, Grade 2, and in Intermediate — Grades 4, 5. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.</p> <p>THUNDER BAY, Ont.: Thunder Bay Christian School invites applications for a full-time Kindergarten teacher for Sept. 1990. Send resume to: Richard Poortinga, Principal, R.R.#2, Arthur St. W., Thunder Bay, ON P7C 4V1</p> <p>TIMMINS, Ont.: Trinity Christian School, a member of the O.A.C.S. is a small but growing interdenominational school. We are looking to fill up to 2.5 teaching positions for Kindergarten through Grade 4 for the 1990/91 school year. Send inquiries or applications to: Dr. Tim Dowdell, Chairman, P.O. Box 734, Timmins, ON P4N 7G5. Phone: (705) 264-7751.</p> <p>VERNON, B.C.: Vernon Christian School located in the beautiful Okanagan Valley of British Columbia expects an opening in the Grade 5/6 teaching position. This position also will involve some teaching in any one of the following areas: Grade 7/8 Math, Intermediate French or Grade K-8 Music. Please send letters of application to: Elco Vandergrift, R.R.#3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone (604) 545-7345.</p> <p>WILLIAMSBURG, Ont.: Since one of our present primary teachers is leaving us to serve the Lord teaching in China, we have an opening for a teacher for a combined Grade 1 & 2 class for the year 1990/91. Who is willing to join our staff of 10 teachers in a 7-room rural school with a gym? Please contact the principal of Timothy Christian School, Williamsburg, ON K0C 2H0. Phone (613) 535-2687 (school) or 535-2152 (home).</p> <p>WOODSTOCK, Ont.: John Knox Christian School. We will have openings in the primary and junior divisions for the 1990/91 school year. Please direct your application and resume to: Mr. R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone (519) 539-1492 (school) or (519) 539-2117 (home).</p> <p>WYOMING, Ont.: John Knox Christian School will require two teachers in the primary-junior division for the 1990-91 school year. Send your inquiries or applications to: Mr. William Hordyk, Principal, P.O. Box 81, Wyoming, ON N0N 1T0 or call (519) 845-3112.</p>
See help wanted ads on next page.				
Miscellaneous				
<div><div>THE Family Christian Bookstore 750 Guelph Line (Opposite the Burlington Mall) Burlington, ON L7R 3N5 Phone: (416) 637-9151 Thurs. and Fri. till 9 p.m.</div></div>				

Classified

Miscellaneous	Teachers	Teachers	Teachers	Teachers
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When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.

ATTENTION!

Stouffville Christian School

is presently accepting applications for the position of

Principal/Administrator

beginning the 1990/1991 school year.

Applicants are asked to submit resume to:

Chairman Education Committee
c/o Rev. E. Grigg
R.R.#1, Mount Albert, ON L0G 1M0
Tel. (416) 473-3783

Association for Christian Education of St. Catharines

operating Calvin Memorial Christian School, Grades K-8 and Beacon Christian High School, Grades 9-12 (OAC), is inviting applications for teachers to join our dynamic instructional team.

Openings

- Primary level (Grades 1-3)
- Junior level (Grades 4-6)
- Intermediate level (Grades 7 & 8)
- A full-time opening composed of 50 per cent time in classroom teaching and 50 per cent time to develop and teach the enrichment/gifted program.

Send applications or inquiries to:

Jim Vreugdenhil, Principal
Calvin Memorial Christian School
300 Scott St., St. Catharines, ON L2N 1J3
Phone (416) 937-6302

Openings

- English (some drama experience is helpful)
- Science (especially biology)

Send applications or inquiries to:

Peter VanHuizen, Principal
Beacon Christian High School
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone (416) 937-7411

Durham Christian High School

has teaching positions available in

Science and English

commencing Sept. 1, 1990.

Interested applicants please send resume to:

Ren Siebenga, Principal
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel. (416) 623-5940 (school) or (416) 623-3487 (home)

Toronto District Christian High School

invites applications for vacancies in the following areas. The positions may involve combinations of the following subjects:

- Mathematics
- Computer
- Science
- Business
- History
- M.L.S.

Please send applications and resumes to:

Mr. W. Barneveld, Principal
7900 Kipling Avenue, Woodbridge, ON L4L 1Z5
Tel. (416) 851-1772

Smithville District Christian High School

invites applications for the following teaching positions:

- Combination Math/Science & Phys. Ed.
- Possible position in Mathematics

Please direct questions, application letters, resumes and letters of reference to:

Mr. M.B. Strooboscher, Principal
Smithville District Christian High School
R.R.#1, Reg. Rd. 14, Smithville, ON L0R 2A0
Phone: (416) 957-3255

Woodland Christian High School

invites applications for persons to fill two possible positions. One position definitely requires qualifications for **Senior Math**, the other position could be quite flexible covering **sciences, social sciences and/or humanities**.

Reply in writing, including some statement of your view of the relationship of Christianity and education. W.C.H.S. is a non-denominational Christian secondary school in the mainline Protestant tradition, serving Kitchener, Waterloo, Guelph, Cambridge and surrounding area.

Woodland Christian High School
R.R.#1, Breslau, ON N0B 1M0
Tel. (519) 648-2114

The Society for Christian Education in Southern Alberta

is now accepting applications for the 1990/91 school year. We anticipate openings in English, Social Studies and Phys. Ed. in jr./sr. high school as well as in the elementary grades, including Special Education.

Please address all correspondence to:

Mr. H. Konynebelt
802-6th Ave. N., Lethbridge, AB T1H 0S1
Tel. (403) 327-4223

Help Wanted

Help Wanted

Redeemer College

is accepting applications for the following full-time positions:

Alumni Affairs Coordinator will facilitate support and enthusiasm for the university through personal contact with alumni; will edit the alumni publication; and will assist the Stewardship Department through regular contact with the constituency.


Career and Placement Coordinator will take responsibility for programs of academic support, career counselling and placement, and advising/retention. This is a new position.

Admissions Counsellor will initiate and maintain contact with prospective students and their parents to inform them about the university's programs, and encourage enrolment.

Interested individuals who have a bachelor's degree and the ability to communicate and relate with a variety of people are encouraged to apply for the above three positions.

Library Technician will catalogue library materials and implement interlibrary loans automation as well as assist with special projects. A diploma in Library Technology from a Community College is a prerequisite.

Applications must be submitted to the Personnel Director, Redeemer College, Ancaster, L9G 3N6.



Redeemer College

A Christian university

Ancaster, ON
L9G 3N6
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Phone (519) 634-5301 (Murray)

Classified

Help Wanted	Help Wanted	Help Wanted	Help Wanted	Miscellaneous
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Positions available at

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► Part-time Cook

The successful applicant will have previous catering and cooking experience with mass food preparation. Preference will be given to applicants with a professional designation. This is a casual part-time position and some evening and weekend work is required (Sundays excluded).

► Cafeteria Captain

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Applications must be submitted to:
Personnel Director, Redeemer College
Ancaster, ON L9G 3N6

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The Institute for Christian Studies

invites applications for a vacancy in
History of Philosophy

This position involves teaching and research at the master's and doctoral levels, and supervision of master's and doctoral candidates. The successful candidate must assent to the Institute's statement of Object and Purposes, and Educational Creed. A Ph.D. is required. Send letter of application, curriculum vitae, and names of references to:

Dr. Harry Fernhout, President
Institute for Christian Studies
229 College St., Toronto, ON M5T 1R4

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Smithville District Christian High School

invites applications for the following
Secretarial Position

The applicant should be knowledgeable in secretarial skills, basic bookkeeping, Word Perfect and be prepared to learn other computer programs used in the office. Previous experience in a high school office a definite asset. Applicant should be able to begin June 1st.

Please direct questions, application letters, resumes and letters of reference by April 18, 1990 to:
Mr. M.B. Strooboscher, Principal
Smithville District Christian High School
R.R.#1, Regional Rd. #14, Smithville, ON L0R 2A0
Telephone: (416) 957-3255

Positions in West Africa

The Christian Reformed World Relief Committee (CRWRC)

is in need of French-speaking development workers for positions in West Africa. We are looking for people who will have management working knowledge and experience, and preferably 3 years experience in Third World field work in the areas of consultation and training. For a job description and application materials, please contact Madeline at:

CRWRC of Canada
P.O. Box 5070, Burlington, ON L7R 3Y8
(416) 336-2920

Vacations	Vacations
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Events	Events
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Come join us at the
Hamilton Young Adults Spring Rally 1990
May 4, 5 & 6

Tongues of Fire

MAIN SPEAKER: REV. F. HESLINGA

Place:
Fri., May 4, 8:00 p.m.: M.M. Robinson Highschool, Burlington
Sat., May 5, 8:30 a.m.: Faith CRC, Burlington
Sun., May 6, 11:30 a.m.: First Hamilton CRC, Hamilton
Cost of \$45.00 includes workshops, meals and lodging if required.

Register before April 10, by sending cheque with your name, address and phone number payable to:
HAMILTON YOUNG ADULTS
c/o Audrey Roorda
101 Lorraine Dr., Cambridge, ON N1R 6P3
or phone (519) 623-9294 for more information

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Christian Reformed Church

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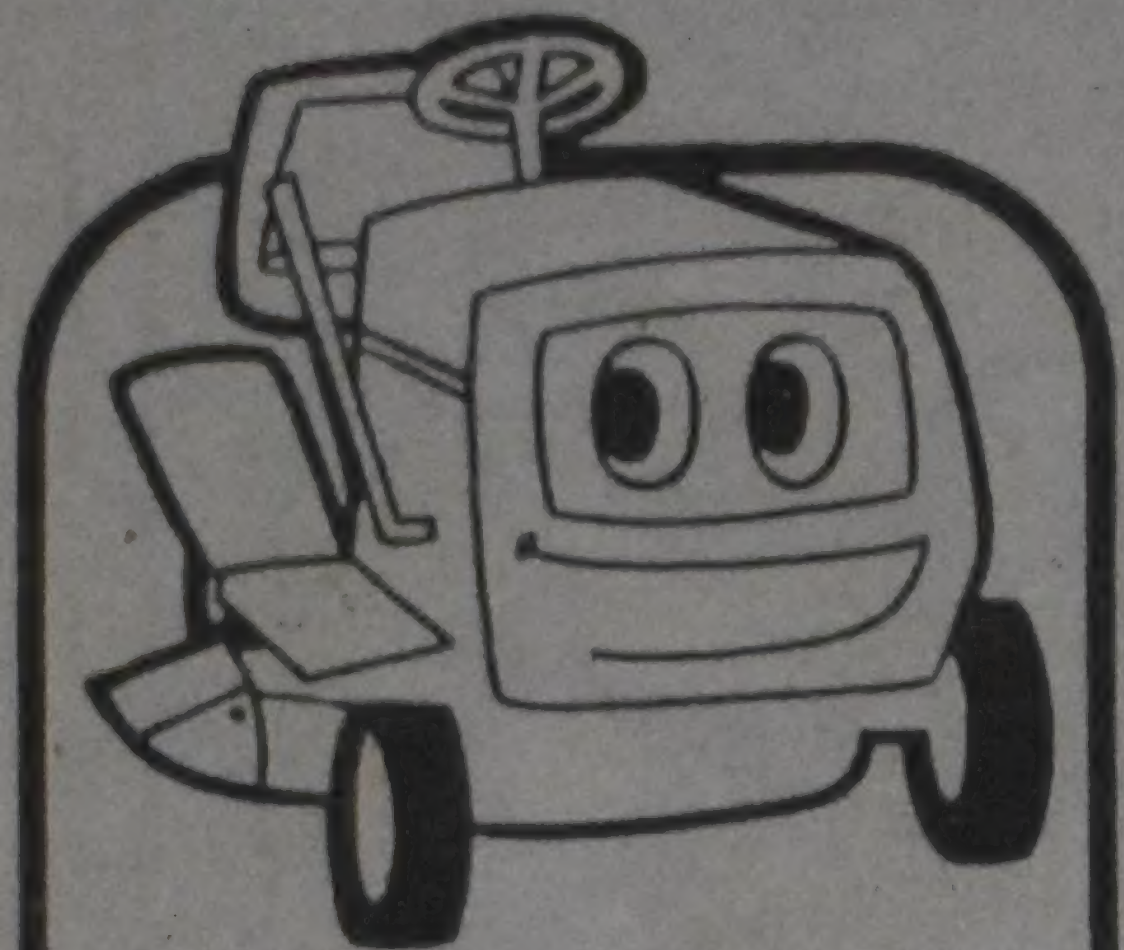
— to Dunnville, Ont., Rev. Richard Stienstra of Calvin, Dundas, Ont.
— to Ladner, Delta, B.C., Rev. Cecil Van Niejenhuis of Woody Nook, Lacombe, Alta.

Classis meetings

— **Classis Niagara** will meet in regular session on May 16, 1990, 9 a.m., at the CRC in Fruitland, Ont. (#807 Hwy. 8). All agenda materials must reach **Gerrit Veeneman, Stated Clerk**, by April 4.

— **Classis Hamilton** will meet in regular session on May 16, 1990, at Mount Hamilton CRC. All agenda material must reach **Richard Stienstra, Stated Clerk**, by April 4.

See
crossword puzzle
on page 6.



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The Committee of Concerned Members of the
Christian Reformed Church
Classis Huron

invites you to hear

REV. WARREN LAMMERS

speaking on

"Do We Believe in Miracles"

Listowel CRC

April 6, 1990, 8:00 p.m.

— Everyone is welcome —

April 16 & 17, 1990
GENDER ROLES

Stability and change within the context of a Christian worldview

A conference co-sponsored by:
Calvin (College) Center for Christian Studies
Institute for Christian Studies

A discussion centred on the relationship between men and women, the roles we play in society and the need for both stability and change in these roles in a Christian context.

Speakers from Calvin Center will include: Helen Sterk, Annelies Knoppers, Mary Stewart Van Leeuwen, Douglas Schuurman and Margaret L. Koch, with respondents from the Institute for Christian Studies.

Location:

Institute for Christian Studies
229 College Street, Toronto, ON M5T 1R4
Phone: (416) 979-2331

Write or phone for more details.

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en wol op

6 April om 8 oere

yn de Christelike Skoalle

op de hoeke fan Exmouth en Pontiac yn Sarnia

40th Anniversary

The Essex Christian Reformed Church

invites all former members and friends to come celebrate with us the 40th anniversary of our church, D.V., on

June 23 and 24, 1990

A dinner will be held on Saturday, June 23, and tickets are available for \$12.00 by contacting:

Tina VanderVecht
49 Alderton St., Leamington, ON N8H 4L7
Phone: (519) 326-6805

Your reply must be in before June 1st. Anniversary booklets will also be available.

Calendar of Events

Mar. 24 Agenda 2000: "Our world belongs to God," a one-day seminar on the task of Christians today. From 9 a.m. - 4:30 p.m., Beacon Christian High, 2 O'Malley Dr., St. Catharines, Ont. For info. call Julie Cairnie at (416) 684-3383 (daytime).

Mar. 24 "Finest Wheat" — choral concert by the Gallery Choir of the church of St. Mary Magdalene, directed by Robert Hunter Bell. Also, poetry reading by Simon du Toit. At 8 p.m. Grace CRC, Agincourt, Ont. For info. call (416) 293-0373 or 293-2938.

Mar. 24 Spring concert by the Wellandport Choir, at 8 p.m., Bethany CRC, Fenwick, Ont.

Mar. 24 Organ recital by Andre Knevel at 8 p.m., Mountainview CRC, Grimsby, Ont.

Mar. 24 Organ recital by John W. Vandertuin at 7:30 p.m., James St. Baptist Church, Hamilton, Ont.

Mar. 25 City-wide hymn sing led by Pastor Jake Kuipers at 8 p.m., First CRC, Sarnia, Ont.

Mar. 27-Apr. 1 Dedication of Bethel CRC, Listowel, Ont. For details see advertisement in C.C. March 9, 1990.

Mar. 27-Apr. 7 CSS's Harry Houtman in Alberta.

Mar. 27 Public lecture with Tony Campolo, author and internationally renowned youth speaker at 8 p.m., Redeemer College, Ancaster, Ont. For tickets and information call (416) 648-2131.

Mar. 29 CFFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, Georgetown, Ont. For info. call (519) 837-1620 (day) or 338-3214 (p.m.).

Mar. 30 Beverly Hadland presents "Hang on to your hormones," an honest, open discussion of teen sexuality advocating chastity. At 8 p.m., Redeemer College, Ancaster, Ont.

Mar. 30 The Woodstock Dutch theatre presents: "De onbetaalbare loodgieter," at 8 p.m., Collegiate Auditorium, Woodstock, Ont.

Tickets at \$6 at the door. For info. call Jasper Vanderbas at (519) 462-2866.

Mar. 30 Dr. T. Plantinga will speak on: "Our doctrine — reflection on the confusion within the CRC." At 8 p.m., Mount Hamilton CRC, Hamilton, Ont.

Mar. 31 J.J. Variety show "Love." Entertainment for Christians at 8:30 a.m., on CHEX TV, channel 12 (also on cable).

Mar. 31 Redeemer College music major, Carolyn Stronks, in recital (piano and flute) at 8 p.m. Redeemer College, Ancaster, Ont.

Mar. 31 Spring meet of Christian Rainbows, 10:30-2:30 p.m., at 384 Arthur St., Elmira, Ont. Workshop led by Mrs. Nancy Smail. \$8.00 registration. For info. call (416) 637-9151 (daytime).

Mar. 31 Organ recital by Andre Knevel at 8 p.m., Central Presbyt. Church, Charlton & Hess, Hamilton, Ont.

Mar. 31 Calvin College Capella in concert at Covenant CRC, St. Catharines, Ont., 8 p.m.

Apr. 3-4 RCBPO Sixth Annual Convention, Niagara Falls, Ont. Speakers: Dr. Harold Lindsell and Dr. John Redekop. For info. call (416) 524-1203.

Apr. 5-7 The tragedy/comedy, Henry IV, by Luigi Pirandello, will be presented by the Redeemer College Theatre Arts department. For tickets and info. call (416) 648-2131.

Apr. 6 Organ recital by John W. Vandertuin, 8 p.m., Trinity Lutheran, Ayrton, Ont.

Apr. 6 Fryske Joun! Om 8 ure sille wy an Fryske joun halde yn de Christelike Skoalle, hoek fan Exmouth & Pontiac, Sarnia, Ont.

Apr. 6 CCM meeting at 8 p.m., CRC, Listowel, Ont. Speaker: Rev. Warren Lammers on: "Do we believe in miracles?" For info. call (519) 523-4325.

Convention '90



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Christian Labour
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36th National
Convention

Saturday, April 28, 1990

The Cambridge
Motor Hotel
600 Dixon Road
Rexdale, (Toronto)
Ontario

Business Session:
11:00 a.m. - 4:00 p.m.
Brunch: 11:45 a.m.

Standing Reception:
4:30 p.m.
Banquet: 6:00 p.m.

Keynote Address:
**GOING PUBLIC
IN FAITH**
Edward E. Ericson Jr.,
Professor of English,
Calvin College

Entertainment:
"Cariboo Cowboys"



Tickets: Before April 6, 1990, Brunch: \$5, Banquet: \$18
Tickets: After April 6, 1990, Brunch: \$7, Banquet: \$20
Tickets must be purchased by 4:30 p.m. April 24, 1990.
To order:
CLAC 5920 Atlantic Drive, Mississauga, Ontario
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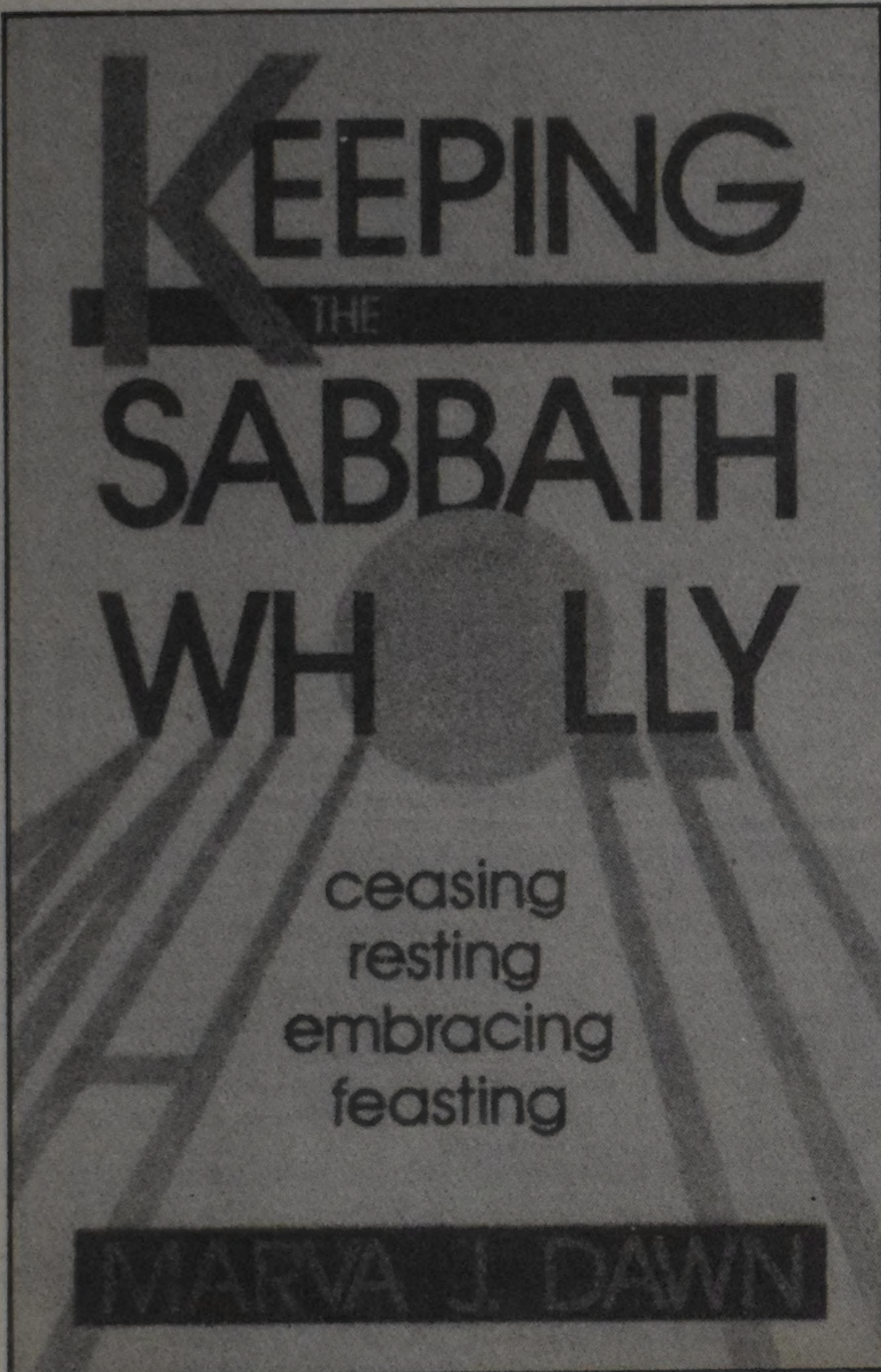
Special accommodation rates at the Cambridge Motor Hotel
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Call (416) 249-7671 and specify CLAC.

Books

Robert VanderVennen, book review editor

Christian living

The blessing of the Sabbath



Keeping the Sabbath Wholly: Ceasing, resting, embracing, feasting, by Marva J. Dawn. Grand Rapids: Eerdmans, 1989. Paperback, 217 pp., \$14.25. Reviewed by Helen Tangelder, Winchester, Ont.

"One of the worst problems for those who don't observe the Sabbath is that life can become so humdrum — every day the same — day after day," writes Marva Dawn.

We seldom hear "Sabbath" mentioned now. Instead we are greeted with "How was your weekend?" Wide open Sunday shopping, too, is moving into Canada. I remember clearly when no farmer, a churchgoer or not, would work in the fields on Sunday. Now, it is common to see farmers plowing or combining on that day.

What is Sabbath keeping? Marva Dawn does not present the expected list of dos and don'ts. Rather, she points out that Sunday is indeed a day of joy and celebration, a time to worship the Lord in church with family and friends.

I like Dawn's emphasis on time, something that we take for granted. She explains clearly that time is a part of the creation order. God created time and marked it off to make the 7th day as his special present to humankind. We have no control over time. We can't stop the night from coming, nor keep from getting a year older. Not only did God give us the Sabbath at creation, but he made that special day holy, the first sanctified detail of creation.

From this vantage point, Marva Dawn shows how the

Sabbath observance was extremely important to the Jews. Their history reveals how their rituals and lifestyle made them distinct from their neighbours and enemies. She writes it well: *For the Jewish community, the keeping of the Sabbath Day was one of the major marks that set them apart from the world around them. Scholars credit the Jews' observation of the Sabbath with preserving their unique identity during the Babylonian captivity and throughout Western history (p. 42).*

Jewish laws, precise and stringent as they were, were woven into their day of rest and quiet, a day to remember God's mercy and grace.

Well-rounded approach

Dawn writes not only about the doctrine and history of Sabbath observance. She is just as strong about the right motives and attitudes of worship. The prevalent thinking today is "What is in it for me?" She reverses that. What can I offer to God? Sabbath worship is a time of joy, wonder and celebration for all that God has done for us in creation and redemption. Changing our own ideas of worship could revive our own Sunday-keeping and improve our own worship conduct.

This book is also for the women who serve at home. Marva Dawn, a single woman raised in a Lutheran parsonage, shares the trials of her own efforts to keep the Sabbath. When it is easy to slack off and let ourselves be caught up in the millstream of activity, she draws us up short in our tracks. I found myself examining our attitudes of worship. She is very fresh in her ideas and down to earth in her own lessons in making the Christian faith practical and the biblical lifestyle work for her. To finish up a chore on Saturday helps to make Sunday a very special day of the week. Why is life monotonous and boring? We will let it become that way if we carry our leftovers into Sunday so it becomes like any Saturday or Monday.

Dawn's style is bold, and her message is sincere and convincing. She issues a clearcut call for the return to the biblical keeping of the Sabbath, which God intended for us as a special day of rest.

One of my favourite hymns sums up her message: *Safely through another week God has brought us on our way. Let us now a blessing seek Waiting in his courts today. Day of all the week the best, Emblem of eternal rest. This is my own book of the month. Excellent reading!*



Friends of God

Wayne Brouwer

Don't kick him when he's down

"Blessed is he who has regard for the weak" (Psalm 41:1)

Ibn Saud was the first modern king of Saudi Arabia. He lived during the early half of this century, and people in the East still talk about his wisdom.

One day a widow came to him. It seems that her husband had been walking under a palm tree. Another fellow was up in the tree gathering dates. His foot slipped and he fell right onto the woman's husband. Later her husband died from internal injuries as a result of that incident.

Ibn Saud checked the matter out. It was true! Things had happened just that way! So he said to the widow, "What compensation will you take?" He thought that she'd want a pension in order to care for her family. But the laws of Saudi Arabia did allow the death penalty, and that's what she demanded! She wanted the man from up in the tree to die!

Ibn Saud knew that her family needed support, not revenge. So he tried calmly to talk her out of it. But she was adamant! Her husband was dead, and that man would be too!

When he saw that his coaxing was useless, Ibn Saud tried one more thing. He agreed to the death penalty, but he also decreed that it would be carried out in a very specific way. The man who had killed her husband would be bound, he said, and set under a palm tree. And then the widow would climb the tree, and throw herself down on the man, killing him.

Only then did the widow realize that revenge kills everybody. She took the money.

Down and out

David is down and out in Psalm 41. He's done something wrong (vs. 4), and now he's experiencing all the pain and trouble that his deeds have caused.

Of course, his enemies are having a field day. Like the widow from Ibn Saud's kingdom, they make the most of the situation. They publish David's crimes in all the papers (vs. 5-6), and spread the rumours through the gossip mills (vs. 7-8). But what hurts the most is that even David's close friends get caught up in the spiteful games (vs. 9). They're swept along with the emotional tide, and add fuel to the fires of disgust and shame.

David is down and out. And now everyone around him conspires to kick him again and again and again

Kindness

Kicking is easy, isn't it? We've all done it. Right now each of us can think of someone we used to like and respect, but who's presence or character now disgusts us. And we haven't hidden our feelings when we've talked with others. Like the widow, we've been hurt and betrayed. And like her we take our revenge in spiteful ways.

There's only one thing that saved David in the awfulness of his mess. He had one friend who chose to respond in a different way. The very one who was hurt the most by what David did chose not to turn his back, not to strike out in bitterness, not to kick David when he's down.

One person has shown David the kindness that will allow him to pull himself together, regain his shattered pride, and walk again in society with both enemies and friends.

That one person is God.

But maybe God's not the only one with a character like that. Says Beth Robertson:

*When I think of the charming people I know,
It's surprising how often I find
The chief of the qualities that make them so
Is just that they are kind!*

Is she writing about you?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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